The Mothers of the Ummat.

The beloved wives of Rasulullaah (sallallahu alaihi wasallam)

Hadhrat Khadija (radhiAllaahu anha)

Hadhrat Khadija (radhiAllaahu anha) was the first wife of Nabi (sallallahu alaihi wasallam) and she was the mother of Hadhrat Faatima (radhiAllaahu anha) and she was the Nani (maternal grandmother) of Hadhrat Hassan and Hussein (radhiAllaahu anhuma). Her father's name was Khuwailid, her paternal grandfather's name was Asad, her mother's name was Faatima, and her maternal grandmother's name was Zaahida. She was a Quraishi. She married Nabi (sallallahu alaihi wasallam), when she was 40 years of age. At that time Nabi (sallallahu alaihi wasallam) was 25 years old.

Prior to her coming into Nabi (sallallahu alaihi wasallam)'s Nikah, she was married to two other persons, one after the other. She bore children for both of them. One of her previous husband's name was Abu Haala, and the other was Ateeq bin Aa`id. There is a difference of opinion between the historians, regarding which husband was the first and which was the second. The author of "Isti`aab", has preferred the opinion that Abu Haala was the first and Ateeq bin Aa`id was the second.

HOW SHE CAME INTO THE SANCTUARY OF NABUWWAT

After Hadhrat Khadija (radhiAllaahu anha)'s two husbands passed away, one after the other, many noble persons were hopeful of marrying her owing to her honour, respect and wealth. However, what had happened was the desire of the Greatest, Allaah Subhaanahu Wa Ta`ala. Allaah Ta`ala had decreed that Hadhrat Khadija (radhiAllaahu anha) be honoured with marriage to the best of Mankind (sallallahu alaihi wasallam). And that she be blessed with the title of "Ummul Mu`mineen" (Mother of the Believers).

When Nabi (sallallahu alaihi wasallam) reached the age of 25 years, his uncle Abu Talib, regretfully told him that he will not be able to financially assist him, and that times were tough. He suggested that Nabi (sallallahu alaihi wasallam) do as many other persons were doing, in that they were taking the merchandise of Hadhrat Khadija (radhiAllaahu anha), to Shaam (Syria), and selling it for a profit.

When Hadhrat Khadija (radhiAllaahu anha) heard that Muhammed Bin Abdullah Al-Ameen (sallallahu alaihi wasallam)'s uncle had advised him to take her goods to sell, she took the opportunity to send a message to the trustworthy, honest and veracious Nabi (sallallahu alaihi wasallam), and invited him to be an agent for her. She promised him twice the profit she usually paid her other agents. Rasulullaah (sallallahu alaihi wasallam) accepted her offer and he took her goods to Shaam. Hadhrat Khadija (radhiAllaahu anha) sent her slave "Maisara" with him. Nabi (sallallahu alaihi wasallam) sold the merchandise very wisely, and Hadhrat Khadija (radhiAllaahu anha) reaped more profit that year , than she had in any of the previous years.
On the journey, Maisara, saw may unique things about Nabi (sallallahu alaihi wasallam) that he had never seen before. Once whilst they were stationed under a tree, a Raahib (priest), who was also with, asked Maisara, regarding the identity of Nabi (sallallahu alaihi wasallam). Maisara replied that he is a resident of Macca, and a Quraishi. The Raahib, said that he (Nabi (sallallahu alaihi wasallam)) will become a Prophet. He said this because he saw in Nabi (sallallahu alaihi wasallam) two signs of the Seal of Prophethood, which were recorded in the scriptures of old.
As the caravan reached Macca, it was in the afternoon, and Hadhrat Khadija (radhiAllaahu anha) was sitting the upper storey of her house,

when she saw that two Angels were shading Nabi (sallallahu alaihi wasallam). Besides this, she heard from her slave Maisara, other similar and very strange incidences which occurred during the journey. He also mentioned the incident regarding the Raahib, that he said Nabi (sallallahu alaihi wasallam) was to be the final Prophet. Thereafter Hadhrat Khadija (radhiAllaahu anha), sent a proposal of Marriage to Nabi (sallallahu alaihi wasallam).
The sister of Ya`la bin Umayya, Nafeesa, took the proposal. Nabi (sallallahu alaihi wasallam) accepted and his uncles, Hadhrat Hamza (radhiAllaahu anhu), and Abu Taalib were pleased at this.
Hadhrat Hamza (radhiAllaahu anhu), Abu Taalib and other members of Nabi (sallallahu alaihi wasallam) came to Hadhrat Khadija (radhiAllaahu anha)'s house for the occasion of the Nikah. By that time, the mother of Hadhrat Khadija (radhiAllaahu anha) had passed away, and her uncle, Amar bin Asad, participated in the occasion. Besides him there were other members of Hadhrat Khadija (radhiAllaahu anha)'s family also present at the Nikah. The Mehr (dowry) was set at 500 Dirhams, on the Mashwera of Amar bin Asad, and Hadhrat Khadija (radhiAllaahu anha) was honoured with the title of Ummul Mu`mineen.

Hadhrat Ibn Abbaas (radhiAllaahu anhu) reports that during the time of ignorance, the women of Macca used to gather at joyous occasions. On one such occasion Hadhrat Khadija (radhiAllaahu anha) was also present. Suddenly a man appeared and said in loud voice: "Oh women of Macca! There will be a prophet from this city of yours, whose name will be Ahmed. If any of you get the opportunity to marry him then certainly do so." The women, upon hearing this, set up a labyrinth (maze) - [in order to compete and see who the fortunate one will be]. Hadhrat Khadija (radhiAllaahu anha) tied a knot (as a guide), and she succeeded over all the others.

<u>HADHRAT KHADIJA (radhiAllaahu anha) WAS THE FIRST TO ACCEPT ISLAAM AND HAD A COMPLETE SHARE IN ISLAAM'S RISE TO SPLENDOUR</u>

Hadhrat Khadija (radhiAllaahu anha) had this great honour of having been the first person to accept the message of Nabi (sallallahu alaihi wasallam). Prior to her acceptance, no man or woman, young or old, and no child had accepted the message. The author of Mishkaatul Kamaal, had recorded in the section; "Asmaa-ur-Rijaal" (names of all the notable characters) :
"She was the first to bring Imaan, from the entire mankind, from the men and the women".
It is also recorded in "Isti`aab", from Hadhrat Urwa (radhiAllaahu anhu) :
"The first person to accept Imaan, from amongst the men and women was Khadija binti Khuwailid (radhiAllaahu anha)".

Haafiz Ibn Katheer (rahmatullahi alaihi) writes in "Bidaya", from Muhammed bin Ka`ab (radhiAllaahu anhu) :
"The first person to accept Imaan from this Ummat was Khadija (radhiAllaahu anha). The first men (to accept Islaam) was Abu Bakr and Ali (radhiAllaahu anhuma).
Once Nabi (sallallahu alaihi wasallam) said the following in reply to a question of Hadhrat Aisha (radhiAllaahu anha):
"She (Hadhrat Khadija (radhiAllaahu anha)) brought faith in me, when the others disbelieved. She attested to my message, when others falsified me. She assisted me financially, when others deprived me. Allaah Ta`ala, blessed me with children from her, when I was not the father of any of my other wives' children."

Hadhrat Khadija (radhiAllaahu anha) has great claim to Islaam's rise to glory. Prior to Nabuwwat, Nabi (sallallahu alaihi wasallam), used to seclude himself in the cave of Hira. Hadhrat Khadija (radhiAllaahu anha) used to prepare provisions for Nabi (sallallahu alaihi wasallam), during these expeditions. Rasulullaah (sallallahu alaihi wasallam) used to spend many consecutive nights in the cave. He used to return when his provisions were depleted, and go back again. On one such occasion when Nabi (sallallahu alaihi wasallam) was in the cave, occupied in Ibaadat, an Angel appeared and ordered him to read ("Iqra!"). Nabi (sallallahu alaihi wasallam) said: "I am illiterate". The Angel took hold of Nabi (sallallahu alaihi wasallam) and squeezed him against itself and let him loose. The Angel again said: "Iqra!" . Nabi (sallallahu alaihi wasallam) again gave the same reply. For the second time the Angel squeezed Nabi (sallallahu

alaihi wasallam), let him go and said: "Iqra!". Nabi (sallallahu alaihi wasallam) again gave the same reply. The Angel squeezed Nabi (sallallahu alaihi wasallam), for the third time and thereafter, the Angel began reciting. He read the first five Aayaat of Surah Qalam (Iqra). After hearing these Aayaat, Nabi (sallallahu alaihi wasallam) memorised them and went home in fear. He told Hadhrat Khadija (radhiAllaahu anha): "Cover me in a blanket, cover me in a blanket!" She did as she was told and after a while, this fear gradually subsided in Nabi (sallallahu alaihi wasallam). Thereafter, Rasulullaah (sallallahu alaihi wasallam) narrated the entire incident to Hadhrat Khadija (radhiAllaahu anha), and he said: "I feared for my life."
Women are usually more feeble natured , and when they see men in a state of fear, they usually get more frantic. However, Hadhrat Khadija (radhiAllaahu anha), was not in the least bit fazed. She gave Nabi (sallallahu alaihi wasallam) courage and consoled him, saying:
"Never, I take an oath in Allaah, Allaah Ta`ala will never place you in difficulty or disgrace you. (You have such great qualities and traits, that) You strengthen family ties, you take the burden of others, help the poor, serve the guests, and you assist the truth at the times of difficulty."

Hadhrat Khadija (radhiAllaahu anha), then took Nabi (sallallahu alaihi wasallam) to her cousin, Waraqa bin Nawfil. She told him: "Oh brother, listen to what he (sallallahu alaihi wasallam) has to say." Waraqa, was an old man, whose eyesight was failing him. He was a devout and true Christian. He asked Nabi (sallallahu alaihi wasallam): "What did you see?" Nabi (sallallahu alaihi wasallam) narrated the entire incident to him. Thereafter, Waraqa said: "This is Namoos (the great Angel, Jibraeel(alaihi salaam)), who was sent to Moosa alaihi salaam). I wish that I was young, and that I am alive, when your nation will expel you."
Haafiz Ibn Katheer (rahmatullahi alaihi) quotes in "Bidaya", from Baihaqi, that during the initial stages of Nabuwwat, Hadhrat Khadija (radhiAllaahu anha) said to Nabi (sallallahu alaihi wasallam): "When Jibraeel (alaihi salaam) comes to you can you inform me thereof?" Nabi (sallallahu alaihi wasallam) replied in the affirmative. When Hadhrat Jibraeel (alaihi salaam) came, Nabi (sallallahu alaihi wasallam) told her: "Oh Khadija, here is Jibraeel." Hadhrat Khadija (radhiAllaahu anha) asked Nabi (sallallahu alaihi wasallam): "Can you see him at this moment?" Nabi (sallallahu alaihi wasallam) replied: "Yes!" Hadhrat Khadija (radhiAllaahu anha) told Nabi (sallallahu alaihi wasallam) to stand up and sit on her right hand side. Nabi (sallallahu alaihi wasallam) accepted her request and did as she requested. Then, Hadhrat Khadija (radhiAllaahu anha) asked: "Can you still see Jibraeel (alaihi salaam)?" Nabi (sallallahu alaihi wasallam) replied in the affirmative. She then told him(sallallahu alaihi wasallam), to sit on her lap. Nabi (sallallahu alaihi wasallam) did this and she again asked: "Can you still see Jibraeel (alaihi salaam)?" Again Nabi (sallallahu alaihi wasallam) replied in the affirmative. Thereafter, Hadhrat Khadija (radhiAllaahu anha) removed her scarf and her hair was revealed. Then she asked: "Can you still see Jibraeel (alaihi salaam)?" Now, Nabi (sallallahu alaihi wasallam) said: "No, I cannot see him." Upon hearing this, Hadhrat Khadija (radhiAllaahu anha) said; "Know, now for sure, that this is an Angel. You should remain steadfast, and accept the glad-tidings of Prophethood (because had it been shaitaan, that came to you, then when I revealed my hair, he would not have disappeared. Angels are modest)." This incident displayed the intelligence and wisdom of Hadhrat Khadija (radhiAllaahu anha).

After Nabi (sallallahu alaihi wasallam) received Nabuwwat, he began preaching Islaam, and the Mushrikeen (idolaters) became his enemies, and they harassed Nabi (sallallahu alaihi wasallam) in various ways. The entire nation became his enemies, including (some) his close friends. During these extremely trying times, the only helpers he had was his uncle Abu Taalib, and his beloved wife, Hadhrat Khadija (radhiAllaahu anha).
Haafiz Ibn Katheer (rahmatullahi alaihi) writes in "Bidaya":
"Hadhrat Khadija (radhiAllaahu anha) was the first to bring faith in Allaah Ta`ala and His Nabi (sallallahu alaihi wasallam). She testified to the message that he brought. Allaah Ta`ala alleviated the burden and tribulations from Nabi (sallallahu alaihi wasallam), owing to her acceptance. When Nabi (sallallahu alaihi wasallam) began preaching and the people turned his speech upside down, and

they falsified him, then Allaah Ta`ala used Hadhrat Khadija (radhiAllaahu anha), to alleviate and lighten his grief and sorrow. When he returned home, then she would encourage him and give him fortitude. She used to testify his message."
The following is written in the "Seerat of Ibn Hishaam", regarding Hadhrat Khadija (radhiAllaahu anha):
"Hadhrat Khadija (radhiAllaahu anha) was Nabi (sallallahu alaihi wasallam)'s, veritable Wazir (minister / right-hand), in so far as Islaam (history) is concerned."
Whatever affliction and difficulty came upon Nabi (sallallahu alaihi wasallam), his grief and sorrow was shared by Hadhrat Khadija (radhiAllaahu anha). She also bore many of the difficulties, together with Nabi (sallallahu alaihi wasallam). She gave excellent support, encouragement and motivation to Rasulullaah (sallallahu alaihi wasallam).

THE STAY IN THE VALLEY OF ABU TAALIB

On one occasion the Mushrikeen of Macca decided that there be a boycott of the Banu Haashim and Banu Abdul Mutallib. No one should sit with them nor speak to them. No one should trade with them nor allow any of them into their homes. Reconciliation will only take place once they (Banu Haashim) decide to hand Nabi (sallallahu alaihi wasallam) over to the Mushrikeen, and they be allowed to kill him. This was not only a verbal thing, it was written on a scroll and hung on the walls of the Kaaba Shareef, so that every person get wind of it, and respect it. Due to this treaty, Nabi (sallallahu alaihi wasallam), the entire Banu Haashim and Banu Abdul Mutallib, spent three years in the valley, between two mountains. They spent these three years in poverty and starvation. Men , women and children cried out in pangs of hunger and thirst. Rasulullaah (sallallahu alaihi wasallam), Hadhrat Khadija (radhiAllaahu anha) and all their children also suffered in this valley. They bore this difficulty and starvation in the name of Deen. After three years this treaty was eaten up by termites, thereafter, these people were allowed to come out of the valley.

HADHRAT KHADIJA (radhiAllaahu anha)'S WEALTH WAS SPENT IN ISLAAM'S RISE TO SPLENDOUR

Hadhrat Khadija (radhiAllaahu anha) spent all her time and energies in the service of Nabi (sallallahu alaihi wasallam). She also gave all her wealth in the course for Islaam. She submitted all her wealth for this noble course. Allaah Ta`ala addresses Nabi (sallallahu alaihi wasallam) in the Qur`aan Shareef as follows:
"And Allaah Ta`ala found you without wealth, and (HE) made you wealthy."
Regarding this Aayat, the Mufassireen, say that Nabi (sallallahu alaihi wasallam) was granted wealth through the wealth of Hadhrat Khadija (radhiAllaahu anha). She regarded her wealth to be Nabi (sallallahu alaihi wasallam)'s wealth. Nabi (sallallahu alaihi wasallam) said: "She gave me her wealth, which I spent in the path of Allaah Ta`ala."
Hadhrat Zaid bin Haarith (radhiAllaahu anhu) was being sold in Macca (as a slave). Hadhrat Khadija (radhiAllaahu anha) bought him and gave him as a gift to Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) set him free and made him like a son. Hadhrat Zaid (radhiAllaahu anhu) was also from amongst the very first persons to accept Islaam, and he participated in all the battles with Nabi (sallallahu alaihi wasallam). Hadhrat Khadija (radhiAllaahu anha) was the means of his being freed from the clutches of slavery, and placed in the service of Islaam.

PERFORMANCE OF SALAAT

The five times daily Salaat was not yet made Fardh during the lifetime of Hadhrat Khadija (radhiAllaahu anha). Nabi (sallallahu alaihi wasallam) went for Mi`raj, only after the demise of Hadhrat Khadija (radhiAllaahu anha), that is when Salaat was ordained. However, during her lifetime, Salaat in general was performed, and she used to perform it with Nabi (sallallahu alaihi wasallam). Haafiz Ibn

Katheer (rahmatullahi alaihi), writes that general Salaat was shown to Nabi (sallallahu alaihi wasallam) by Hadhrat Jibraeel (alaihi salaam). Once he came to Nabi (sallallahu alaihi wasallam) and at a certain place where he struck the ground with his heel and a spring of water gushed forth. Both of them made wudhu there, and Hadhrat Jibraeel (alaihi salaam) performed two Rakaats Salaat. Nabi (sallallahu alaihi wasallam) learnt wudhu and Salaat from Hadhrat Jibraeel (alaihi salaam). Thereafter, Nabi (sallallahu alaihi wasallam) went home, took the hand of Hadhrat Khadija (radhiAllaahu anha), showed her to the place where Hadhrat Jibraeel (alaihi salaam), had shown him, and there he performed wudhu and two Rakaats, as he had seen Hadhrat Jibraeel (alaihi salaam) doing. Thereafter, the two of them performed Salaat in secrecy.

Afeef Kandi reports that he was in Macca, on the occasion of Hajj. He was with Abbaas bin Abdul Mutallib, with whom he came to do business. At that time Hadhrat Abbaas (radhiAllaahu anhu) had not yet accepted Islaam. Afeef says that his eyes suddenly fell upon a person who came out of a tent, went to the Kaaba Shareef, and began performing Salaat. Then he says he saw a lady also come out of the tent and perform Salaat beside this man. Then he saw a boy also come out and perform Salaat. After seeing this sight, Afeef asked: "Oh Abbas! What religion is this, that until today we were not aware of?" Hadhrat Abbaas (radhiAllaahu anhu) replied: "This youngster is Muhammed bin Abdullah, who claims that Allaah Ta`ala had sent him as a prophet. he also claims that the kingdoms or Qaisar and Kisra (Roman and Persian kings), will be conquered at his hands. The lady is Khadija binti Khuwailid, who has also brought faith in him. The boy, Ali bin Abi Taalib, is the cousin of the youngster, who had also brought faith in him. Afeef says that he wished he had brought faith on that day, and be counted from amongst the first (mature Males), to have brought Imaan.

NABI (sallallahu alaihi wasallam)'S CHILDREN FROM HADHRAT KHADIJA (radhiAllaahu anha)

Hadhrat Khadija (radhiAllaahu anha) also had this honour, that she was the only wife of Nabi (sallallahu alaihi wasallam), that bore him children. No other wife of his bore him any children. One son, Hadhrat Ebrahim, was born from his slave, Maria Qibtiya (radhiAllaahu anha). All the historians and researchers are unanimous on this fact, that Nabi (sallallahu alaihi wasallam) had four daughters. The majority say that the eldest was Hadhrat Zainab, then Hadhrat Ruqayya, then Hadhrat Umme Kulthoom, then Hadhrat Faatima (radhiAllaahu anhunna ajmaeen).

Regarding the sons of Nabi (sallallahu alaihi wasallam) there is a difference of opinion. The reason being that all of them passed away in their infancy, and at that time there was no definite calender in place, which added to the vagueness and uncertainty regarding them. Majority of the historians, rule that Nabi (sallallahu alaihi wasallam) had three sons. Two from Hadhrat Khadija (radhiAllaahu anha) and one from Hadhrat Maria Qibtiya (radhiAllaahu anha). Including these two sons, Nabi (sallallahu alaihi wasallam) had six children - 4 daughters and 2 sons- from Hadhrat Khadija (radhiAllaahu anha). The first son born to Nabi (sallallahu alaihi wasallam) from Hadhrat Khadija (radhiAllaahu anha) was Hadhrat Qaasim (radhiAllaahu anhu). This is where Nabi (sallallahu alaihi wasallam), attained the title of Abul Qaasim. He was born in Macca, prior to Nabuwwat, and he passed away there also. He had already begun walking and was about 1 ½ to 2 years in age. The second son born to Nabi (sallallahu alaihi wasallam) from Hadhrat Khadija (radhiAllaahu anha) was Hadhrat Abdullah (radhiAllaahu anhu). He also passed away in his infancy. He was born after Nabuwwat, hence he received the title of "Tayyib" and "Taahir" (both meaning pure).

Regarding the daughters of Nabi (sallallahu alaihi wasallam), we have written a separate biography for them. In this (kitaab), the details regarding Hadhrat Ebrahim (radhiAllaahu anhu) are also recorded therein.

HER VIRTUES

The pure and chaste lifestyle of Hadhrat Khadija (radhiAllaahu anha), even prior to her acceptance of Islaam, earned her the title of "Taahirah". After her marriage to Nabi (sallallahu alaihi wasallam), the virtues, intelligence, excellences and honour she attained owing

to this, is not even necessary to mention.
Hadhrat Aisha (radhiAllaahu anha), mentions that from amongst the wives of Nabi (sallallahu alaihi wasallam), she was most envious of Hadhrat Khadija (radhiAllaahu anha).That is notwithstanding the fact that she did not even see Hadhrat Khadija (radhiAllaahu anha). The reason for her envy, was that Nabi (sallallahu alaihi wasallam) always spoke of her. Many a times he would slaughter a goat and send the meat to the friends of Hadhrat Khadija (radhiAllaahu anha). Hadhrat Aisha (radhiAllaahu anha) used to say to Nabi (sallallahu alaihi wasallam) on such occasions: "You deliberate upon her (Hadhrat Khadija (radhiAllaahu anha)) so much that one will think that besides her, you do not have any other wife in this world or in the Aakhirah." Upon hearing this Nabi (sallallahu alaihi wasallam), used to say: "She was so excellent, she was so excellent, and I had children from her." [Bukhari / Muslim]
Subhaanallah, where in this world will you find such affection, attachment and fondness, that a person sends things to the friends of his beloved, after her demise, and he attends to them as she used to when she was alive.
Once Hadhrat Khadija (radhiAllaahu anha), was bringing food to Nabi (sallallahu alaihi wasallam), whilst Hadhrat Jibraeel (alaihi salaam) was with him. Before she came in the presence of Nabi (sallallahu alaihi wasallam), Hadhrat Jibraeel (alaihi salaam) came close to Nabi (sallallahu alaihi wasallam), and made a request. He said; "Khadija is approaching, when she comes to you, convey Allaah Ta`ala's and my Salaams to her, and give her the glad tidings of such a place in Jannat, which will have pearls. There will be absolutely no noise and clamour there, nor will there be any sort of difficulty or adversity".
Jannat will be such a place where there will be no undue noise and reprehensible condition. However, Hadhrat Khadija (radhiAllaahu anha) was given this special glad tidings, regarding a tranquil and serene Jannat, because she had to undergo such great difficulties and afflictions levelled by the Kuffaar, and she (together with Nabi (sallallahu alaihi wasallam)) had to hear such vile things being said about them, that it placed a great burden upon her. Hence this consolation of a serene abode.
Hadhrat Ibn Abbaas (radhiAllaahu anhu) reports that Nabi (sallallahu alaihi wasallam) said that the best of the women in Jannat will be Khadija binti Khuwailid, Faatima binti Muhammed, Maryam binti Imraan and Aasiya binti Mazaahim (wife of Fir`oan).
In one narration Hadhrat Aisha (radhiAllaahu anha), reports: "Whenever Nabi (sallallahu alaihi wasallam) entered the house, he would never leave until he mentioned the name of Hadhrat Khadija (radhiAllaahu anha). On one such occasion, I blurted out as a (false) sense of honour overcame me; 'You are reminiscing about an old woman!'. Nabi (sallallahu alaihi wasallam) became very annoyed. Thereafter, I decided never to ever speak bad of Hadhrat Khadija (radhiAllaahu anha)."
Nabi (sallallahu alaihi wasallam) never married another woman during the lifetime of Hadhrat Khadija (radhiAllaahu anha). After her demise he (sallallahu alaihi wasallam) married Hadhrat Aisha (radhiAllaahu anha) and Hadhrat Saudah (radhiAllaahu anha).

HER DEMISE

Hadhrat Khadija (radhiAllaahu anha) passed away in the 10th year after Nabuwwat, in the month of Ramadaan, in Macca Mukarrama. At that time she was 65 years of age. She remained in the company and companionship of Nabi (sallallahu alaihi wasallam) for about 25 years. She spent 15 years with Nabi (sallallahu alaihi wasallam) before Nabuwwat and 10 years thereafter. At the time of her demise, Salaatul Janaaza was not yet ordained. She was shrouded and buried in the graveyard of "Hujoon", which is today known as "Jannatul Ma`la". RadhiAllaahu anha.

Hadhrat Aisha (radhiAllahu anha)

She is the daughter of Hadhrat Abu Bakr (radhiAllaahu anhu). There is a difference of opinion regarding her mother's name. Some said it was Zainab, but she was known by the title of "Umme Roomaan". She was the first and only virgin wife of Nabi (sallallahu alaihi wasallam). Besides her all Nabi (sallallahu alaihi wasallam)'s other wives were widows. Hadhrat Aisha (radhiAllaahu anha) was born about 4 to 5 years after Nabuwwat, and she was married to Nabi (sallallahu alaihi wasallam) at the age of six. She went to the home of Nabi (sallallahu alaihi wasallam) at the age of nine. The Nikah took place in Macca and the Rukhsati (sent to husband), took place in Madinah. She remained in the service of Nabi (sallallahu alaihi wasallam) for 9 years. She was 18 years old when Nabi (sallallahu alaihi wasallam) passed away.

<u>NIKAH</u>

After the demise of Hadhrat Khadija (radhiAllaahu anha), Hadhrat Khaulah binti Hakeem (radhiAllaahu anha) told Nabi (sallallahu alaihi wasallam) that he should remarry. Nabi (sallallahu alaihi wasallam), asked her: "Who to?" She replied that he could marry whoever he wished, a virgin or a widow. Nabi (sallallahu alaihi wasallam) asked as to which virgin she had in mind.
She replied; "From amongst all the creation, your best friend is Abu Bakr. You could marry his daughter, Aisha." Nabi (sallallahu alaihi wasallam) then asked her, regarding which widow she had in mind. She replied: "Saudah binti Zam`a, who has brought Imaan in you, and follows you."
Upon hearing this Nabi (sallallahu alaihi wasallam) told her to go to both places and propose for him. Hadhrat Khaulah (radhiAllaahu anha) first went to Hadhrat Abu Bakr (radhiAllaahu anhu)'s home. At the time Hadhrat Abu Bakr (radhiAllaahu anhu) was not at home. She told Umme Roomaan, that she has some news for her. She told her that Allaah Ta`ala had intended glad tidings for their home. Upon enquiry she replied that Nabi (sallallahu alaihi wasallam) had sent her with a proposal of marriage for Hadhrat Aisha (radhiAllaahu anha).
Hadhrat Umme Roomaan, said that she should wait for the arrival of Hadhrat Abu Bakr (radhiAllaahu anhu). When he arrived she told him the glad news.
Hadhrat Abu Bakr (radhiAllaahu anhu) said: "She is the niece of Nabi (sallallahu alaihi wasallam)" - He regarded himself as the brother of Nabi (sallallahu alaihi wasallam). "Can Nabi (sallallahu alaihi wasallam) marry her?" Then Hadhrat Khaulah (radhiAllaahu aha) went to Nabi (sallallahu alaihi wasallam),and asked him regarding the query of Hadhrat Abu Bakr (radhiAllaahu anhu). Nabi (sallallahu alaihi wasallam) said : "Tell Abu Bakr that he and I are brothers in Deen, I can marry his daughter." Hadhrat Khaulah (radhiAllaahu anha) took this news to Hadhrat Abu Bakr (radhiAllaahu anhu), who gladly consented to the proposal. He called Nabi (sallallahu alaihi wasallam) and the Nikah was performed. Thereafter Hadhrat Khaulah (radhiAllaahu anha) went to Hadhrat Saudah (radhiAllaahu anha), who indicated her towards her father, Zam`a, they also consented to the proposal, and Nabi (sallallahu alaihi wasallam) was married to her. –This will, Insha-Allaah be discussed under the subject regarding Hadhrat Saudah (radhiAllaahu anha).

<u>HIJRAT</u>

Nabi (sallallahu alaihi wasallam) took the advice of Hadhrat Khaulah (radhiAllaahu anha) and married Hadhrat Aisha and Saudah (radhiAllaahu anhuma). However, Hadhrat Aisha (radhiAllaahu anha) was left at her parents home, since she was still too young (6 years). Hadhrat Saudah (radhiAllaahu anha) came to Nabi (sallallahu alaihi wasallam) and she was given the domestic responsibilities. Not long thereafter, the Hijrat had begun and most of the Sahabahs reached Madinah Tayyibah. Hadhrat Abu Bakr (radhiAllaahu anhu) also desired to make Hijrat, but Nabi (sallallahu alaihi wasallam) told him not to make haste as he hoped that Allaah Ta`ala will give him a companion. Hadhrat Abu Bakr (radhiAllahu anhu) had lost hope that he would accompany Nabi (sallallahu alaihi wasallam) to Madinah Munawwarah. Nevertheless, when Allaah Ta`ala gave Nabi (sallallahu alaihi wasallam) the order to make Hijrat, he took

Hadhrat Abu Bakr (radhiAllaahu anhu) with him. Both of them left their families and went to Madinah. Upon their safe arrival there they made arrangements for their families to join them.
Hadhrat Zaid bin Haarith and Abu Raafi` (radhiAllaahu anhuma) were sent to Macca with 2 camels and 500 dirhams, in order to bring the families of Nabi (sallallahu alaihi wasallam) and Hadhrat Abu Bakr (radhiAllaahu anhu). On the way they purchased another three camels and arrived in Macca. There they met Hadhrat Talha bin Ubaidullah (radhiAllaahu anhu). He had also intended to go to Madinah. Eventually all of them left for Madinah Munawwarah. Included in this caravan was; Hadhrat Zaid bin Haarith, his son Usaama, his wife Umme Ayman, the two daughters of Nabi (sallallahu alaihi wasallam), Hadhrat Faatima and Umme Kulthoom, Nabi (sallallahu alaihi wasallam)'s two wives, Hadhrat Saudah and Aisha, the mother, Umme Roomaan, and sister, Asmaa binti Abi Bakr, of Hadhrat Aisha, and her brother Abdullah bin Abi Bakr (radhiAllaahu anhum ajmaeen). On this journey, Hadhrat Aisha (radhiAllaahu anha) and her mother were seated in one canopy, upon a camel. On the way the camel bolted and started fleeing (due to some reason). Hadhrat Umme Roomaan (radhiAllaahu anha), became very perturbed and alarmed regarding the safety of her daughter, Hadhrat Aisha (radhiAllaahu anha). She started screaming: "Oh my beloved daughter, oh my bride." However, Allaah Ta`ala sent His unseen assistance. A voice from the unseen called out: "Let go of the camel's bridle!". Hadhrat Aisha (radhiAllaahu anha) say that she let go of the bridle and the animal came to a halt and returned peacefully.
When they arrived in Madinah, Nabi (sallallahu alaihi wasallam) was busy constructing living quarters around the Musjid-e-Nabawi, with the Sahabahs. Hadhrat Saudah, Faatima and Umme Kulthoom (radhiAllaahu anhunna) were made to reside therein. Hadhrat Aisha (radhiAllaahu anha) was sent to live with her parents.
A few months thereafter, in the month of Shawwal, Hadhrat Aisha (radhiAllaahu anha)'s Rukhsati was made (i.e. she was sent to Nabi (sallallahu alaihi wasallam). The sister of Hadhrat Aisha (radhiAllaahu anha), Hadhrat Asmaa binti Abi Bakr (radhiAllaahu anha) was close to giving birth at the time of Hijrat. She stayed at Quba, and there she gave birth to a son, who was named Abdullah. The father of this son was Hadhrat Zubair (radhiAllaahu anhu), therefore he became known as Abdullah bin Zubair. This was the first child to be born to the Muhaajireen (migrators from Macca to Madinah). After this birth, the Muslims were greatly overjoyed, because the jews had spread the news that they had done 'Jaadoo' (black magic) upon the Muslims and that no children will be born to them. This birth of Hadhrat Abdullah bin Zubair was proof of the jews falsity and their spite for the Muslims.
Hadhrat Asmaa (radhiAllaahu anha) says: "When Abdullah was born, I took him to the presence of Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) placed the baby in his lap and asked for a date, which was given to him. He chewed upon this date and placed a bit in the mouth of the baby ('Tahneek')". This was the first child whose stomach was blessed with the Mubarak saliva of Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) also made du`aa for him on this occasion. Hadhrat Abdullah bin Zubair was the nephew of Hadhrat Aisha (radhiAllaahu anha), hence Nabi (sallallahu alaihi wasallam) gave her the title of Umme Abdullah.

RUKHSATI-- (THE DEPARTURE OF HADHRAT AISHA (radhiAllaahu anha) TO THE HOME OF NABI (sallallahu alaihi wasallam))

The Rukhsati of Hadhrat Aisha (radhiAllaahu anha) was in the month of Shawwal. The Arabs used to regard it as a bad omen to marry in the month of Shawwal. Hadhrat Aisha (radhiAllaahu anha) says that, in order to dispel the ignorance of people, Nabi (sallallahu alaihi wasallam)'s Nikah was made to me in Shawwal, and my Rukhsati was made in Shawwal. She says: "Tell me, who was Nabi (sallallahu alaihi wasallam)'s favourite wife?" This was done to dispel the evil belief that marriage in the month of Shawwal meant bad luck, and Nabi (sallallahu alaihi wasallam) intended to rid the people of this belief. Hence, there is nothing wrong in marrying in the month of Shawwal.

It is reported in Bukhari Shareef that Nabi (sallallahu alaihi wasallam) said to Hadhrat Aisha (radhiAllaahu anha), that she was shown to him twice in his dreams. In one dream he saw a person carry her in an extremely beautiful silk cloth. When he (sallallahu alaihi

wasallam) opened the cloth, he saw Hadhrat Aisha (radhiAllaahu anha), and said (to himself) that if this is from Allaah Ta`ala, then He will most certainly make it happen. In the second narration it appears as if the person carrying the silk cloth was an Angel.

The Rukhsati occurred as follows. Hadhrat Abu Bakr (radhiAllaahu anhu) once asked Nabi (sallallahu alaihi wasallam) as to why he did not take his bride home. Nabi (sallallahu alaihi wasallam) said that he did not have the amount for the Mehr with him. Hadhrat Abu Bakr (radhiAllaahu anhu) said that he will forward it as a loan to Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) accepted this and he took the loan from his brides father, and paid the Mehr.

In a narration in Muslim Shareef, Hadhrat Aisha (radhiAllaahu anha) says that the normal Mehr that Nabi (sallallahu alaihi wasallam) gave his wives was 12 ½ Auqiyahs (i.e. 500 dirhams - silver coins). Today thousands are stipulated as Mehr, and if there is a small Mehr given it is regarded as a shame and a disgrace. Who can claim to be more honourable than Hadhrat Abu Bakr (radhiAllaahu anhu), and he gave his daughter for the amount of 500 dirhams. The best of all creations (sallallahu alaihi wasallam), gave the Mehr of 500 dirhams, and he found no shame or disgrace therein. At that time also, there was importance granted to Mehr. Because Nabi (sallallahu alaihi wasallam) did not take his wife due to the fact that he did not have the amount for Mehr. In these incidences, there are lessons for the Ummat to learn.

Hadhrat Aisha (radhiAllaahu anha) explains the Rukhsati as follows: "I was playing on a swing with my friends when my mother came and called for me. I was not even aware as to why I was being called. She took hold of my hand and led me home. As I stood by the door, I was out of breath (due to hurrying to her call). There my mother took some water and washed my hands and face. Thereafter I was entered into the house. Some Ansaar women were seated in the house. Upon seeing her they said 'There is goodness in your coming and a good omen.' My mother placed me in the care of these women,(who 'Beautified' me, and thereafter they left). Then Nabi (sallallahu alaihi wasallam) came to me, and it was Chaasht time (mid-morning). This is when Nabi (sallallahu alaihi wasallam) first met his new wife." [Bukhari Shareef]

Note the simplicity of the 'ceremony'. There was no hue and cry, no horse and carriage and no great procession. There was no pomp and show, no beatified home (hall?), and no waste of money. This is also a point to note, that the bride and groom met in the bride's home. Today if such a 'wedding' be made, it will be a laughing stock. May Allaah Ta`ala save us from ignorance, and may He grant us the ability and guidance to follow the Sunnat practices of His beloved Nabi (sallallahu alaihi wasallam).

THE GREAT BENEFITS ATTAINED BY THE COMPANIONSHIP WITH Rasulullaah (sallallahu alaihi wasallam)

Hadhrat Aisha (radhiAllaahu anha) spent 9 years in the companionship of Nabi (sallallahu alaihi wasallam) and in this period she attained vast oceans of knowledge. She repeatedly asked questions and made queries regarding Deeni matters, always keeping the respect and reverence of Nabi (sallallahu alaihi wasallam) in mind.
Hadhrat Imaam Zuhri (rahmatullahi alaihi) said, that if the knowledge of all the other wives of Nabi (sallallahu alaihi wasallam) and of all the women in the world was to be combined, the knowledge of Hadhrat Aisha (radhiAllaahu anha) would surpass them. Hadhrat Masrooq (rahmatullahi alaihi) who was a Tab`i, and a student of Hadhrat Aisha (radhiAllaahu anha) said that he saw such Sahabahs that were very advanced in age, who came to Hadhrat Aisha (radhiAllaahu anha) and enquired about necessary Masaa`il.
Hadhrat Abu Moosa (radhiAllaahu anhu) said that whenever, we, the companions of Nabi (sallallahu alaihi wasallam) had a difference regarding any Deeni matter, then we would refer to Hadhrat Aisha (radhiAllaahu anha), where we always received clarification. Besides the Taabi`een, there were many illustrious Sahabahs that were students of Hadhrat Aisha (radhiAllaahu anha).

[NOTE: Hadhrat Aisha (radhiAllaahu anha) was extremely learned, and she was, during that era, one of the most knowledgeable. All those that were her students were so out of necessity and she imparted knowledge to them that was of important Deeni significance. There is not a shadow of doubt that Hadhrat Aisha (radhiAllaahu anha) taught them, with a dividing screen, and she never spoke to them in her normal soft tones. She most certainly conducted herself strictly according to the dictates and regulations of the Shariah.]

QUESTIONS POSED TO NABI (sallallahu alaihi wasallam)

Hadhrat Aisha (radhiAllaahu anha) constantly asked Nabi (sallallahu alaihi wasallam) questions. Once she asked Nabi (sallallahu alaihi wasallam), that she has two close neighbours, so when she gives any one of them a gift must she do the same for the other? Which of the two must she give preference? Nabi (sallallahu alaihi wasallam) replied that preference should be given to the one whose door is the closest.

Once, Hadhrat Aisha (radhiAllaahu anha) heard Nabi (sallallahu alaihi wasallam) making the following du`aa : "Oh Allaah, grant me an easy reckoning (on the day of Qiyaamah)." She asked Nabi (sallallahu alaihi wasallam) as to how an easy reckoning will be. Nabi (sallallahu alaihi wasallam) said that an easy reckoning will be when one's book of deeds will be merely (lightly) perused, and one will be given leave. Then he said: "Know! Oh Aisha, if anyone's deeds will be thoroughly scrutinised, he will be (truly) destroyed."

In one narration, Hadhrat Aisha (radhiAllaahu anha) says that one day she and Hadhrat Hafsa (radhiAllaahu anha) had kept Nafl Fast, they later received food as a gift from someone and they ate therefrom. When Nabi (sallallahu alaihi wasallam) arrived, she says that Hadhrat Hafsa (radhiAllaahu anha), beat her to asking Nabi (sallallahu alaihi wasallam) the question, that they had broke a Nafl fast, and what the ruling was regarding that? Nabi (sallallahu alaihi wasallam) replied that both of them must keep one day fast in compensation for that one.

Once Nabi (sallallahu alaihi wasallam) said that on the day of Qiyaamah, people will be resurrected in the state of nakedness and uncircumcised (i.e. just like the day they were born). Hadhrat Aisha (radhiAllaahu anha) asked if all the men and women will be in that state, and won't each of them look at the other? Nabi (sallallahu alaihi wasallam) replied that the condition of that day will be so severe, that no one will even think of looking at the other.

Once Nabi (sallallahu alaihi wasallam) made the following du`aa: "Oh Allaah, give me a life of a Miskeen (poor person), grant me a death in the condition that I am Miskeen, resurrect me on the day of Qiyaamah as a Miskeen."

Upon hearing this Hadhrat Aisha (radhiAllaahu anha) asked Nabi (sallallahu alaihi wasallam) why he had made such a du`aa. Nabi (sallallahu alaihi wasallam) replied that the Miskeen will enter Jannat 40 years before the wealthy. Thereafter Nabi (sallallahu alaihi wasallam) said: "Oh Aisha, never turn away a Miskeen empty handed. If you have nothing then, even a piece of date will suffice. Oh Aisha, have affection for the Miskeen, and be close to them, so that on the day of Qiyaamah, Allaah Ta`ala may count you from amongst them." [Tirmidhi)

Hadhrat Aisha (radhiAllaahu anha) once asked Nabi (sallallahu alaihi wasallam) regarding the following Aayat of the Qur`aan Shareef: "Those who give in the path of Allaah Ta`ala, and their hearts are fearful that they will return unto Allaah." She asked regarding the identity of these people, if they will be those who consume alcohol, or those who steal. Nabi (sallallahu alaihi wasallam) replied: "No, Oh daughter of Siddeeq. Those people who keep fast, perform Salaat, and give charity, they fear that their actions will not be accepted. These are the ones regarding who, Allaah Ta`ala says; 'These are the ones who hasten in doing good actions.'"

Once Nabi (sallallahu alaihi wasallam)said that the person who is desirous of meeting Allaah Ta`ala, Allaah Ta`ala is desirous of meeting him. The person who is undesirous of meeting Allaah Ta`ala, Allaah Ta`ala is undesirous of meeting him. Upon hearing this Hadhrat Aisha (radhiAllaahu anha) said that all of us are (naturally) apprehensive of death (i.e. all of us have a natural fear of dying, does it imply that as we do not wish to die, does Allaah Ta`ala also dislike us?). Nabi (sallallahu alaihi wasallam) said that it does not

refer to those who have a natural apprehension of death. It means that when a believer nears death, he yearns for it after he has been given the glad tidings, and he hopes to meet Allaah Ta`ala, and Allaah Ta`ala wants to meet him as well. Whereas the Kaafir, when he nears his final hour, he is given the news of his impending punishment, and he dreads the meeting with Allaah Ta`ala, and Allaah Ta`ala also dislikes meeting him.

Once Hadhrat Aisha (radhiAllaahu anha), asked Nabi (sallallahu alaihi wasallam), if Jihad is also necessary for females. Nabi (sallallahu alaihi wasallam) said that the Jihad which is for the women, is one where there is no fighting, i.e. Hajj and Umrah.

Hadhrat Aisha (radhiAllaahu anha) once asked Nabi (sallallahu alaihi wasallam) whether (It is true) any person will not enter Jannat, without Allaah Ta`ala's Mercy. Nabi (sallallahu alaihi wasallam) said that no person will enter Jannat, except with Allaah Ta`ala's Mercy. He said this thrice. Then, Hadhrat Aisha (radhiAllaahu anha) asked Nabi (sallallahu alaihi wasallam) if even he will not enter Jannat without Allaah Ta`ala's Mercy. Nabi (sallallahu alaihi wasallam) held his head and said: "I (will also not enter Jannat) except that Allaah Ta`ala enshrouds me with his Mercy." Nabi (sallallahu alaihi wasallam) said this thrice.

Once Hadhrat Aisha (radhiAllaahu anha) asked Nabi (sallallahu alaihi wasallam), that if she found the night of Lailatul Qadr, then what du`aa should be read. Nabi (sallallahu alaihi wasallam) said that the following must be read: "Allaahumma Innaka Afwun, Tuhibbul Afwa Fa`foo An ni." [Oh Allaah, verily You are the Forgiver (of sins), You love to forgive, therefore forgive me.]

NABI (sallallahu alaihi wasallam)'S AFFECTION FOR HADHRAT AISHA (radhiAllaahu anha)

Nabi (sallallahu alaihi wasallam) had a greater affection for Hadhrat Aisha (radhiAllaahu anha) than his other wives. Hadhrat Amar bin Aas (radhiAllaahu anhu) once asked Nabi (sallallahu alaihi wasallam) as to who he had the most affection for. Nabi (sallallahu alaihi wasallam) replied: "Aisha". This question was repeated, and he (sallallahu alaihi wasallam) was asked regarding the men for whom he had the most affection. Nabi (sallallahu alaihi wasallam) replied: "Aisha's father".

Nabi (sallallahu alaihi wasallam) never forewent the rights of any of his other wives, notwithstanding his greater affection for Hadhrat Aisha (radhiAllaahu anha). He fully respected and executed the rights of the other wives. A person's natural inclination for someone is an involuntary action. Nabi (sallallahu alaihi wasallam) used to make the following du`aa: "Oh Allaah, this is my share from the things in my control, hence do not reprove me for that which is not in my control." That is, natural inclination is an involuntary action, I have no choice in exercising fairness therein.

Nabi (sallallahu alaihi wasallam) was sent as a guide to mankind, therefore Allaah Ta`ala, sometimes placed such conditions upon him, so that mankind may take lesson and find a solution. A man may take four wives, and for a person who makes amal on this, he may find a lesson in the life of Nabi (sallallahu alaihi wasallam). If a person has a natural inclination towards one of the wives, then this is not abnormal, but he must equally carry out the rights of all of them. If he errs in equality between the wives, then he will be punishable. There is a narration in Tirmidhi Shareef, that the person who has two wives and he does not practice equality between them, he will be paralysed on his one side on the day of Qiyaamah.

SPECIAL CONSIDERATION TO TARBIYAT (UPBRINGING/ NURTURING)

Although Nabi (sallallahu alaihi wasallam) had great love and affection for Hadhrat Aisha (radhiAllaahu anha), he payed attention to her Tarbiyat and admonished her when the occasion arose. Hadhrat Aisha (radhiAllaahu anha) mentions that once when Nabi (sallallahu alaihi wasallam) went on an expedition, she placed beautiful purdah (curtain) on the wall. When Nabi (sallallahu alaihi wasallam) returned, he caught hold of the cloth with such force and pulled it that it tore. He said: "Undoubtedly, Allaah Ta`ala has not ordered us, that we clothe stone and sand." [Mishkaat Shareef]

Once a few jewish women came to Nabi (sallallahu alaihi wasallam) and greeted him with "As-Saam alaikum" instead of "As-salaamu alaikum" - "Saam" means death, hence they were cursing Nabi (sallallahu alaihi wasallam). In reply, Nabi (sallallahu alaihi wasallam) said: "Wa Alaikum" - i.e death upon you as well. Hadhrat Aisha (radhiAllaahu anha), who was also present said to them in anger, and severely admonished them, "As-Saam Alaikum, Wa La`anakumullaah, Wa Ghadiba Alaikum" -(i.e. death upon you, Allaah Ta`ala's curse upon you, and Allaah Ta`ala's anger upon you). Upon hearing this Nabi (sallallahu alaihi wasallam) said: "Oh Aisha, hold it, adopt tenderness, and save yourself from bad speech". She said: "You did not hear what they said". Nabi (sallallahu alaihi wasallam) replied: "You had not heard what reply I gave, I turned upon them what they had said to me. Allaah Ta`ala has turned their curse upon themselves, and it will not affect me." [Mishkaat Shareef]

Once Hadhrat Aisha (radhiAllaahu anha), satirized at Hadhrat Safiyya (radhiAllaahu anha), by indicating with her hands that Hadhrat Safiyya (radhiAllaahu anha) was short. Nabi (sallallahu alaihi wasallam) immediately admonished her by saying: "Know, that (words) what you have said, if it were to be placed in the sea, it would spoil it." [Ibid]

Once, whilst Hadhrat Aisha (radhiAllaahu anha) was making rotis (bread), she feel asleep and the neighbours goat came in and ate the rotis. When she awoke, she gave chase to the goat. When Nabi (sallallahu alaihi wasallam) saw this he said; "Oh Aisha, do not trouble the neighbours on account of their goat."

MISCELLANEOUS ADVICES

Nabi (sallallahu alaihi wasallam) used to often advice her (Hadhrat Aisha (radhiAllaahu anha)) regarding Zuhd (abstinence regarding worldly matters) and contemplation in the Aakhirah. Once he said to her: "Oh Aisha, save yourself from small sins as well, because this is also accountable to Allaah Ta`ala." [Mishkaat Shareef]
Once, Nabi (sallallahu alaihi wasallam) said to Hadhrat Aisha (radhiAllaahu anha): "Oh Aisha, if you wish to be with me in Jannat, then you should suffice in this world with that much of possessions, that a traveller has. Save yourself from the company of the wealthy. Do not refrain from wearing any clothing because of it's being old, until you have patched it (i.e. clothing must be patched and worn)." [Ibid]
Hadhrat Urwa bin Zubair (radhiAllaahu anhu) used to say: "My beloved Aunt use to practise upon this advice of Nabi (sallallahu alaihi wasallam). She would not have new clothing made for her, until the old clothing were patched and worn or completely old and tattered."

Katheer bin Ubaid says that once he came to Ummul Mu`mineen, Hadhrat Aisha (radhiAllaahu anha), and she was busy putting patches on her clothes. She told him to wait a little, until she was finished. After she completed her work, she spoke to him. During the conversation, he said: "Oh Ummul Mu`mineen, if I tell the people that you were patching your clothes, they would think of you as being a miser." She replied saying: "Talk with understanding. The reality is this; what satisfaction (and pleasure) can there be in wearing new clothes when the old ones have not been worn out."

WORDS OF WISDOM AND COUNSEL

Hadhrat Aisha (radhiAllaahu anha) was one with great wisdom and counsel. She used to speak with deep knowledge. Many Sahabahs used to refer to her for counsel.

Regarding over-eating, Hadhrat Aisha (radhiAllaahu anha) said: " The first misfortune to befall this Ummat after the demise of Nabi (sallallahu alaihi wasallam), is that they eat until their stomachs are full. When the stomach is filled, then the body becomes huge and the heart becomes weak. A person's carnal desires then overtake him." [Targheeb Wat Tarheeb]
Once she said: "There is no better wealth for one to bring before Allaah Ta`ala, other than a minimal of sins. Therefore, save yourselves from sinning."

Hadhrat Mu`aawiya (radhiAllahu anhu) once wrote to Hadhrat Aisha (radhiAllaahu anha), asking for advice. She replied:
"Assalaamu Alaik,
Verily I heard Rasulullaah (sallallahu alaihi wasallam) saying: ' That person who seeks the pleasure of Allaah Ta`ala, when the creation may be displeased, Allaah Ta`ala will be sufficient for him against the plots (and harms) of people. That person who pleases the people, whilst courting the displeasure of Allaah Ta`ala, then Allaah Ta`ala hands him over to the people (i.e he is deprived of Divine Assistance).'
Was Salaam Alaik" [Mishkaat Shareef]

On another occasion, she wrote to Hadhrat Mu`aawiya (radhiAllaahu anhu) - probably in reply to his letter - :
"When a servant (of Allaah Ta`ala), carries out a sin, then his admirers (those who speak well of him) start speaking ill of him."

DISSEMINATING KNOWLEDGE

After the demise of Nabi (sallallahu alaihi wasallam),Hadhrat Aisha (radhiAllaahu anha) was extremely instrumental in the disseminating of Deeni knowledge. She had many students (approx. 200 +), of whom many were Sahabahs and others Tabi`een. She passed away in the year 58 A.H., hence she spread knowledge for about 48 years after the demise of Nabi (sallallahu alaihi wasallam). The Muhadditheen have recorded about 2210 Narrations from her.

Hadhrat Aisha (radhiAllaahu anha) disseminated her knowledge with great wisdom and successfully. She educated the children, woman and Mahram men in the form of Majaalis (educational gatherings). She imparted her knowledge to Ghair-Mahram men, from behind a purdah (screen). She was asked many questions and she answered them. Occasionally, she would send the questioner to a Sahabi or to another of the wives of Nabi (sallallahu alaihi wasallam). If someone felt shy to ask a question, she would say that they must ask without any embarrassment.
She performed Hajj every year. People from all over used to come and stand outside her tent and ask questions, and she answered them.
Hadhrat Aisha (radhiAllaahu anha) was counted amongst those eminent Sahabahs, who were regarded as Muftis. She was a Mufti, even during the Khilaafat of her beloved father, Hadhrat Abu Bakr (radhiAllaahu anhu). Hadhrat Umar and Uthmaan (radhiAllaahu anhuma) used to send people to her to enquire, regarding any mas`ala. Hadhrat Mu`aawiya (radhiAllaahu anhu), whilst he was governor in Dimishk, used to send a messenger to Hadhrat Aisha (radhiAllaahu anha) if he wanted to know something, and he used to practice upon her advice. The messenger used to travel from Shaam, and come to Madinah Munawwarah, he should stand outside her door, ask the question and return with the answer.
Many people used to send her letters, an thereby ask questions, and she used to reply. Hadhrat Aisha binti Talha (radhiAllaahu anha), who was a special student of Hadhrat Aisha (radhiAllaahu anha), said:
"People used to write from far and wide, and they used to send gifts. I asked Aisha (radhiAllaahu anha): 'Oh Khala (term of endearment), this letter and gift comes from so and so (what should I do?)'. Hadhrat Aisha (radhiAllaahu anha) used to say: 'Reply to it

and send a gift in return.'"

The Fatwas of Hadhrat Aisha (radhiAllaahu anha), appear in the kitaabs of Hadith. People used to ask her regarding Nabi (sallallahu alaihi wasallam)'s personal life and habits, and she used to answer without reservations, because, whatever Nabi (sallallahu alaihi wasallam) taught and practised was from Allaah Ta`ala. There is no part of Nabi (sallallahu alaihi wasallam)'s life, which his pure wives concealed.

Hadhrat Aswad (radhiAllaahu anhu) asked Hadhrat Aisha (radhiAllaahu anha) regarding what Nabi (sallallahu alaihi wasallam) used to do at home. She replied that he used to busy himself with work to be done at home, when the time for Salaat drew near, he used to go for Salaat. Once, she expounded on this by saying that Nabi (sallallahu alaihi wasallam) used to repair his shoes and sew his clothes, and he used to do the work of the house, as any anyone else does house-work. Hadhrat Aisha (radhiAllaahu anha) also said that Nabi (sallallahu alaihi wasallam) was a human being like any human being. He used to milk his goat and he used to do his own work.

Once Hadhrat Aisha (radhiAllahu anha) said: "Rasulullaah (sallallahu alaihi wasallam) did not speak as you people speak, in fact his speech was very cultured, in that he said every word separately. Those who sat close to him could clearly understand and memorise his every word."

Once, Hadhrat Aisha (radhiAllahu anha) mentioned the following, regarding Nabi (sallallahu alaihi wasallam)'s laughter, that she never saw Nabi (sallallahu alaihi wasallam)'s Mubarak teeth or gums when he laughed, such that his uvula became visible. He always merely smiled (or laughed very lightly)."

Hadhrat Aisha (radhiAllahu anha) also mentioned the following regarding the character of Nabi (sallallahu alaihi wasallam), that he never struck anyone with his Mubarak hands, neither his wives nor his slaves. Yes, whilst in Jihaad, his striking the enemies of Allaah Ta`ala, was a different issue. If anyone harmed him he never took retribution. Yes, if anyone did anything against the orders of Allaah Ta`ala, then he would carry out the relevant (Shar`i) punishment.

Hadhrat Sa`ad bin Hishaam (rahmatullahi alaihi) said that once he came in the service of Hadhrat Aisha (radhiAllaahu anha) and asked her regarding the habits and characters of Nabi (sallallahu alaihi wasallam). She replied: "Did you not read the Qur`aan Shareef?" He replied in the affirmative. She said: "The life of Nabi (sallallahu alaihi wasallam) was the Qur`aan-e-Paak."

Hadhrat Abdul Aziz bin Juraij (radhiAllahu anhu) one asked Hadhrat Aisha (radhiAllahu anha) regarding the Surahs read by Nabi (sallallahu alaihi wasallam) in Witr Salaat. Hadhrat Aisha (radhiAllahu anha) replied that Nabi (sallallahu alaihi wasallam) used to recite Surah A`la in the first Rakaat, Surah Kaafiroon in the second and Surah Ikhlaas in the third.

Hadhrat Ghadeef bin Haarith (radhiAllahu anhu) once asked Hadhrat Aisha (radhiAllahu anha), that when Ghusal (bath) became obligatory upon Nabi (sallallahu alaihi wasallam), would he bath in the first or last portion of the night? She replied that sometimes he would bath in the first portion of the night and sometimes in the last portion. Upon hearing this Hadhrat Ghadeef said : "Allaahu Akbar, Alhamdulillahillazi ja`ala fil amri Sa`a" (Allaah Ta`ala is the Greatest, all praise be to the Being who has made easiness in the matter). Then he asked whether Nabi (sallallahu alaihi wasallam) read Witr in the first or last portion of the night? She replied, that sometimes he read it during the first portion and sometimes during the last portion. Upon hearing this Hadhrat Ghadeef exclaimed as he had done before. Amongst the other questions he asked was whether Nabi (sallallahu alaihi wasallam) read loud or soft Qira`at in the Nafl Salaats at night? She replied that sometimes loud and sometimes soft.

Hadhrat Aisha (radhiAllahu anha) knew that the life of Nabi (sallallahu alaihi wasallam) was an example for all Muslims to witness, hence she safeguarded his every act and speech and narrated it for the benefit of the Ummat. There are many narrations by Hadhrat Aisha (radhiAllahu anha) regarding Nabi (sallallahu alaihi wasallam)'s night and 'after-hours' activities.

In one narration, Hadhrat Aisha (radhiAllahu anha) mentions that after Nabi (sallallahu alaihi wasallam) used to complete his Tahajjud

Salaat, he used to read the two Sunnats of Fajr, and by then she would be awake, so Nabi (sallallahu alaihi wasallam) used to speak to her, or otherwise he would rest upon his right-hand side.
She also said that when Nabi (sallallahu alaihi wasallam) used to read his Tahajjud Salaat, he would begin by reading two short Rakaats (thereafter he would read long Surahs). Hadhrat Aisha (radhiAllahu anha) mentions that from amongst the non-Fardh Salaats, Nabi (sallallahu alaihi wasallam) never granted as much consideration, as he used to grant to the two (Sunnat) Rakaats of Fajr Salaat.
She also reports Nabi (sallallahu alaihi wasallam) as saying that, the two Rakaats of Fajr are better that the whole world and whatever it contains.
She also mentions that Nabi (sallallahu alaihi wasallam) used to lie down upon her lap and recite the Qur`aan Shareef, whilst she was in the state of menses.
She also mentions that Nabi (sallallahu alaihi wasallam) used to lean his head into her room, when he was sitting in I`tikaaf, and she used to wash it, and this also whilst she was in the state of menses.

ABSTINENCE, POVERTY AND THE HOUSEHOLD CONDITION

Sayed Aalam (sallallahu alaihi wasallam) was the Sayed of all the Zaahideen (those who adopt Zuhd - abstinence). He disliked eating to his fill and accumulating an abundance of goods and items. Once he said to Hadhrat Aisha (radhiAllaahu anha) that if he wished, Allaah Ta`ala would have made it such that mountains of gold would follow him wherever he went. Nabi (sallallahu alaihi wasallam) said that an angel came to him, who was so large that his body reached Macca (from Madinah), he came and gave Allaah Ta`ala's Salaams to Nabi (sallallahu alaihi wasallam) and said that if Nabi (sallallahu alaihi wasallam) wished he could be like all the other slaves of Allaah Ta`ala and be a Prophet, or if he wished he could be made a king and a Prophet. Nabi (sallallahu alaihi wasallam) looked towards Hadhrat Jibraeel (alaihi salaam) for advice and he indicated towards the adoption of humility. Nabi (sallallahu alaihi wasallam) replied (to the angel who brought the message) that he would like to remain as a normal slave of Allaah Ta`ala and a Prophet. After Hadhrat Aisha (radhiAllaahu anha) narrated this Hadith, she said that Nabi (sallallahu alaihi wasallam) thereafter, never took a pillow when he ate. She also said that he ate like how a slave ate. And he sat just like how a slave sat.
Nabi (sallallahu alaihi wasallam)'s poverty was by his choice, and his condition during the last three four years of his life was that he would make arrangements for his wives yearly expenses, but they, owing to their companionship with him would give most of it away in charity, and lead difficult lives themselves.
Hadhrat Masrooq (rahmatullahi alaihi) says that once he came in the service of Hadhrat Aisha (radhiAllaahu anha). She sent for food for him and said that if she eats to her fill then she cries. He asked her the reason for this. She replied that she remembered the time when Nabi (sallallahu alaihi wasallam) left this world. She takes an oath that Nabi (sallallahu alaihi wasallam) never ate meat and roti to his fill twice, on any one day. (Tirmidhi Shareef).
It is reported in Baihaqi, that Hadhrat Aisha (radhiAllaahu anha) said: "If we desired then we could have eaten to our fill, however, Nabi (sallallahu alaihi wasallam) used to give preference to others over his own desires.

Hadhrat Abdur Rahman ibn Auf (radhiAllaahu anhu) reports that neither did Nabi (sallallahu alaihi wasallam) nor any of his house persons, eat barley roti to their fill.
Hadhrat Aisha (radhiAllaahu anha) once said to her nephew, Hadhrat Urwa bin Zubair (radhiAllaahu anhu): "Oh my sister's son, believe me, we saw three moons, and a fire was not lit in any of the homes of Nabi (sallallahu alaihi wasallam)." He then enquired: "Oh my aunt, how did all of you then survive?" She replied: "We survived upon dates and water." She also said that sometimes the neighbours would send the milk of their animals as a gift to Nabi (sallallahu alaihi wasallam) and he used to give this to his wives.
Besides food, there were other basic essentials also lacking in the household of Nabi (sallallahu alaihi wasallam). No lamp was it in his

homes.
Nabi (sallallahu alaihi wasallam)'s bed was not soft or beautiful. Is noble wives also lived like him, owing to their companionship with him. How could they live in luxury, whilst seeing him in difficulty?
Hadhrat Aisha (radhiAllaahu anha) says that the bed of Nabi (sallallahu alaihi wasallam) was made of leather and filled with date-palm leaves. His pillow was made of same material.
Nabi (sallallahu alaihi wasallam), owned very little clothing as well. At times it was such that Hadhrat Aisha (radhiAllaahu anha) used to wash his clothes and he wore the same to the Musjid, whilst the wetness thereof, was still apparent upon the clothes.
A person once came to Hadhrat Aisha (radhiAllaahu anha), at that time her servant was also present, and she (servant) was wearing a dress to the value of five dirhams. Hadhrat Aisha (radhiAllaahu anha) said: "Look at my slave, she wears a dress like this in the house, whereas, in the bygone days, I also had a dress similar to this, which every bride in Madinah used to borrow from me to wear for the occasion of their Nikah.

TAKING ADVICE

Hadhrat Aisha (radhiAllaahu anha) was very intelligent and a person with deep insight. Other very intelligent persons used to take her Mashwera (advice). Hadhrat Naf`i (radhiAllaahu anhu) reports that he used to take goods from Shaam to Misr. He says that once he took his goods to Iraq for trade. Upon his return he went to Hadhrat Aisha (radhiAllaahu anha) and told her about his actions. He told her that he always took his goods to Shaam, but this time he went to Iraq. He asked her for her opinion. She told him that he should not have abandoned his previous destinations of trade, because she had heard Nabi (sallallahu alaihi wasallam) say that if Allaah Ta`ala had opened a way of trade for someone, then he should not change it, unless it changes, due to some natural circumstance, or one changes it owing to greater profits (in the other venture). One should not leave his original (profitable) trade and change to another.

VIRTUES AND QUALITIES FO HADHRAT AISHA (radhiAllaahu anha)

There are many praises and virtues recorded in the various Hadith and other kitaabs regarding Hadhrat Aisha (radhiAllaahu anha). It has already passed that Nabi (sallallahu alaihi wasallam) had the most affection for Hadhrat Aisha (radhiAllaahu anha), over his other wives. The student of Hadhrat Aisha (radhiAllaahu anha), Hadhrat Masrooq (radhiAllaahu anhu), whenever he narrated Ahadith from Hadhrat Aisha (radhiAllaahu anha), he would say: "The truthful, who is the daughter of the truthful, and the beloved of the beloved of Allaah Ta`ala has narrated to me..."
Hadhrat Aisha (radhiAllaahu anha) herself, said that she has been favoured with ten virtues:

1. "Hadhrat Jibraeel (alaihi salaam), brought a vision of me to Nabi (sallallahu alaihi wasallam) - prior to his nikah to me (this was an indication from Allaah Ta`ala that Nabi (sallallahu alaihi wasallam) was to marry her)
2. Besides myself, Nabi (sallallahu alaihi wasallam) did not marry another virgin wife.
3. None of the other wives of Nabi (sallallahu alaihi wasallam), had this honour that both their parents had made Hijrat.
4. Allaah Ta`ala had revealed verses (in the Qur`aan Shareef) regarding my innocence (story to be narrated later, Insha-Allaah)
5. Wahi, sometimes used to come down upon Nabi (sallallahu alaihi wasallam), whilst he was with me, in my sheet.
6. The two of us would sit in one 'bath-tub' and bath together (with the Satr (private parts) covered)
7. Nabi (sallallahu alaihi wasallam) used to read Tahajjud Salaat, whilst I was lying down next to him.
8. Nabi (sallallahu alaihi wasallam) passed way on my lap

9. Nabi (sallallahu alaihi wasallam) passed away when it was my turn (i.e. Nabi (sallallahu alaihi wasallam) used to take turns staying at his wives)
10. Nabi (sallallahu alaihi wasallam) is buried in my room."

In another narration, Hadhrat Aisha (radhiAllaahu anha) says regarding her specialities, that she saw Hadhrat Jibraeel (alaihi salaam), and that she was Nabi (sallallahu alaihi wasallam)'s favourite wife. She also says that when Nabi (sallallahu alaihi wasallam) passed away, besides the angels, she was the only person present.
Hadhrat Abu Moosa (radhiAllaahu anhu) reports that Nabi (sallallahu alaihi wasallam) said: "Many men (throughout history) reached perfection. From amongst the women, Maryam binti Imraan (mother of Hadhrat Isaa (alaihi salaam)) and Aasiya, the wife of Fir`oan, reached perfection. The virtue of Aisha over all other women is like the virtue of Thareed (a type of curry with meat and roti/bread mixed therein) over all other types of food."

Once, Hadhrat Jibraeel (alaihi salaam) came in the presence of Nabi (sallallahu alaihi wasallam) and he gave salaams to Hadhrat Aisha (radhiAllaahu anha) via Nabi (sallallahu alaihi wasallam).
It is narrated in one Hadith that Hadhrat Jibraeel (alaihi salaam) presented a green silk cloth in front of Nabi (sallallahu alaihi wasallam), in which there was a vision of Hadhrat Aisha (radhiAllaahu anha), and it was told to Nabi (sallallahu alaihi wasallam) that she was to be his wife in this world an the hereafter

EXCESSIVE IBAADAT

Hadhrat Aisha (radhiAllaahu anha) used to keep excessive fasts, and she read Nafl Salaat in abundance. She paid particular attention to Chaasht Salaat. She used to read 8 Rakaats, and she said that even if her parents were come (from their graves) she would not abandon this Salaat.
Hadhrat Qaasim bin Muhammed bin Abi Bakr (radhiAllaahu anhu), Hadhrat Aisha (radhiAllaahu anha)'s nephew, says: "It was my habit to always first go to Hadhrat Aisha (radhiAllaahu anha)'s home in the morning on my way out of my house, and give salaams. One day when I got there, she was busy with Nafl Salaat, and when she came to a certain Aayat, she read it over and over again. I waited for her to make salaam (i.e. complete her Salaat), but I grew tired waiting for her (as she took excessively long). Eventually, I left her in this condition and continued on my way."
She used to read Tahajjud, with Nabi (sallallahu alaihi wasallam), and she remained punctual with it's reading even after his demise. She also kept an abundance of fasts. Once, she kept a fast on the day of Arafaat, i.e. 9th Zil-Hijjah. It was extremely hot, and due to this excessive heat, water was being sprinkled on her head. Hadhrat Abdur Rahman bin Abi Bakr, Hadhrat Aisha (radhiAllaahu anha)'s brother told her to break her fast as it was not Necessary to keep a Nafl fast (and she could keep the Qadha thereafter). She said that, since she had heard Nabi (sallallahu alaihi wasallam) say that the fast on the day of Arafaat, earns one the expiation of one year's sins, how can she break the fast. She used to keep away from every little thing that was forbidden in Islam. If she was on a road and she heard the sound of a bell, she would go far away from the sound so as to avoid herself from listening to it. Together with spreading the good, she also kept herself busy in keeping away from evils. She regarded this as extremely important. She once rented a house to a person, about whom she heard later that he used to play chess. She sent a message that he should desist from this act, or move out.

HER STRICT OBEDIENCE TO ISLAAM, WITHOUT COMPLAINT OR OBJECTION

Like all the other Sahabahs, Hadhrat Aisha (radhiAllaahu anha), complied fully to the Shariah without any complaint. Her famous student, Hadhrat Mu`aazah

(radhiAllaahu anha), once asked of her as to why, there is no Qadha Salaat for Salaats missed during a woman's menses, whereas the fasts of Ramadaan, which are missed during the menses are to be kept Qadha. Hadhrat Aisha (radhiAllaahu anha) asked her if she became a 'Harowi' (i.e. a deviant tribe who only accepted from Islaam those things which were reasonable and logical to human thinking). Hadhrat Mu`aazah (radhiAllaahu anha) replied that she was not a 'Harowi', but she was merely asking out of curiosity. Hadhrat Aisha (radhiAllaahu anha) said: "During the time of Nabi (sallallahu alaihi wasallam) when we got our menses, then we were ordered to keep Qadha for the fasts missed, and we were not ordered to read the Qadha of the missed Salaats."

REVELATION OF THE AAYAT OF TAYAMMUM

In place of wudhu, the Shariah has granted the option of Tayammum, i.e. if a person, due to certain conditions and circumstances is not able to make wudhu. Since, this has been mentioned here, you will now be able to deduce that Hadhrat Aisha (radhiAllaahu anha) was the reason for this great ease and alternative of Tayammum in the Shariah. The explanation of this, Hadhrat Aisha (radhiAllaahu anha), narrates the following:
"We were once on an expedition with Nabi (sallallahu alaihi wasallam). There were many of us on that expedition and we stopped en-route at a place called 'Baidaa'. The string of my necklace broke, and in looking for it, we stayed a while longer at that place. The companions of Nabi (sallallahu alaihi wasallam) also stayed with him. It was night and there was no accessible water. When the time for Fajr Salaat drew near everyone became concerned as to how Salaat was going to be read without wudhu. Some people went to my father, Hadhrat Abu Bakr (radhiAllaahu anhu) and chastised him regarding my actions, which they saw as the reason for their predicament.
Upon hearing this Hadhrat Abu Bakr (radhiAllaahu anhu) came to me and started scolding me. Together with scolding me he was also 'poking' me on my abdomen. At that time Nabi (sallallahu alaihi wasallam) was resting his head upon my lap and he was sleeping. I did my best not to move about due to the 'poking' of Hadhrat Abu Bakr (radhiAllaahu anhu), so as not to disturb the sleep of Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam), slept with his head upon my lap, until dawn. There was no water. Allaah Ta`ala revealed the Aayat of Tayammum and everyone made Tayammum and performed their Salaat. Hadhrat Usaid bin Hudair (radhiAllaahu anhu) exclaimed: "Oh family of Abu Bakr! You are always blessed, this is not the first of your blessings." Thereafter, when we got ready to leave, and the camel upon which I was riding, was made to stand up, my lost necklace was found under it."

POETRY AND MEDICINE

Hadhrat Aisha (radhiAllaahu anha) also prescribed cures for many aliments, and she remembered many of the Arabic poems. Hadhrat Aisha (radhiAllaahu anha)'s nephew. Hadhrat Urwa bin Zubair (radhiAllaahu anhu) says that whenever, any misfortune arose, then Hadhrat Aisha (radhiAllaahu anha) would mention an appropriate poem regarding it. Hadhrat Urwa bin Zubair (radhiAllaahu anhu) say that he had not known anyone who was better learned in the Qur`aan Shareef, Faraaidh of Islaam, matters regarding Halaal and Haraam, Arabian incidents, and knowledge of the lineage of Arabians, than Hadhrat Aisha (radhiAllaahu anha).
Once Hadhrat Urwa bin Zubair (radhiAllaahu anhu) said to Hadhrat Aisha (radhiAllaahu anha): "Oh beloved mother, I am not surprised at your being a Faqhi (well versed at Islaamic Jurisprudence), because you were the wife of Nabi (sallallahu alaihi wasallam) and the daughter of Hadhrat Abu Bakr (radhiAllaahu anhu). I am also not surprised at your knowledge of the Arabian incidents or your knowledge of poetry and Arabian lineage, because these things you have acquired from the companionship of your father. However, I am surprised at your knowledge of medicine." Hadhrat Aisha (radhiAllaahu anha) placed her hands upon his shoulders and said: "Urwa, my son, I learnt medicine during the last illness of Nabi (sallallahu alaihi wasallam), when people used to come

from far and wide, and they used to prescribe all sorts of remedies and medicines. I learnt from them."

GENEROSITY

Hadhrat Aisha (radhiAllaahu anha) was a very generous person. Her sister, Hadhrat Asma binti Abi Bakr was also very generous. Hadhrat Abdullah bin Zubair (radhiAllaahu anhu), the son of Hadhrat Asma (radhiAllaahu anha), said: " I have not seen any woman more generous than Hadhrat Aisha (radhiAllaahu anha) and Hadhrat Asma (radhiAllaahu anha). However, there was a difference between their generosity, in that Hadhrat Aisha (radhiAllaahu anha) would accumulate money little, by little, and when it reached a reasonable sum, she would distribute it amongst the needy, whereas, Hadhrat Asma (radhiAllaahu anha) would not leave anything for the next day."
Hadhrat Urwa (radhiAllaahu anhu) narrates the following exceptional incident: "Once Hadhrat Aisha (radhiAllaahu anha) was distributing amount of 70 000 amongst the needy, and her condition was such that her dress had patches in it."
Hadhrat Mu`aawiya (radhiAllaahu anhu) once, sent a gift of a bag filled with genuine pearls to Hadhrat Aisha (radhiAllaahu anha), the value of which was about 100 000 (dirhams). She accepted this gift and distributed it amongst all the wives of Nabi (sallallahu alaihi wasallam), excluding herself from taking a share.

Once Hadhrat Aisha (radhiAllaahu anha) was fasting. On that day her nephew, Hadhrat Abdullah bin Zubair (radhiAllaahu anhu) sent her a gift, to the value of 180 000 (dirhams). She began to distribute it immediately amongst the needy. In a short while it was all finished. By the evening she did not even have a single dirham left over. At the time of Iftaar, she asked her slave-girl to bring Iftaar. Some roti and olive oil was brought for her. At that time, another lady, by the name of Umme Zarrah, was also present with Hadhrat Aisha (radhiAllaahu anha), and she was also fasting. Umme Zarrah said to Hadhrat Aisha (radhiAllaahu anha) that, from all the money (180 000 dirhams) which she had distributed on that day, she should have at least kept 1 dirham for herself, and bought some meat for Iftaar. Hadhrat Aisha (radhiAllaahu anha) told her: "Why do you only speak now? Had you mentioned it whilst I had the money, I should have considered it."

Hadhrat Aisha (radhiAllaahu anha) narrates the following incident: "One day a woman came to me, with two girls, and she asked (for charity). At that time I had a piece of date with me, and nothing else. I gave it her and she broke it into two pieces and gave each daughter one piece and took nothing for herself. She left and after a while Nabi (sallallahu alaihi wasallam) came home. I related the incident to him and he said that the person who looks after his daughters and treats them well (according to the Shariah), they will be a shield for him on the day of Qiyaamah."
Once a goat was slaughtered in the household of Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) went out of the house for a while and when he returned he enquired regarding the goat. Hadhrat Aisha (radhiAllaahu anha) replied that she had given the entire goat in Sadaqah, besides the one leg (of the goat). Nabi (sallallahu alaihi wasallam) said: "Besides the leg, everything else is remaining." (I.e whatever is given in the path of Allaah Ta`ala is an 'investment' for the Aakhirah)

FEAR OF ALLAAH TA`ALA AND CONCERN FOR THE AAKHIRAH

Hadhrat Aisha (radhiAllaahu anha) had, together with being an ardent worshipper and Zaahidah (one who practises abstinence), a great fear for Allaah Ta`ala,

and she contemplated about the Aakhirah.
Once, she started to cry whilst thinking of Jahannam. Nabi (sallallahu alaihi wasallam) asked her regarding the reason for crying. She replied that the thought of Jahannam has made her cry.
Once, Hadhrat Aisha (radhiAllaahu anha) told Nabi (sallallahu alaihi wasallam) that, since he had described the (fearful) condition of Munkar and Nakeer (the two angels deputed to question a person in the grave), she has not found solace in anything (due to constant fear). Nabi (sallallahu alaihi wasallam) told her that the effects of Munkar and Nakeer for a believer will be very light and consoling. Then he told her: " Oh Aisha, there is great punishment awaiting those who have doubt in Allaah Ta`ala, they will be compressed in their graves, just like how an egg is crushed under a large stone."
Hadhrat Aisha (radhiAllaahu anha) says that once a jewish woman came to her, and mentioned regarding the punishment in the grave. After speaking about this, the woman said: "May Allaah save you from the punishment of the grave." When Nabi (sallallahu alaihi wasallam) came home, Hadhrat Aisha (radhiAllaahu anha) asked him regarding the punishment in the grave. Nabi (sallallahu alaihi wasallam) said that the punishment in the grave is Haqq (true). Thereafter, Hadhrat Aisha (radhiAllaahu anha) says that she heard Nabi (sallallahu alaihi wasallam), after every Salaat, seeking refuge from the punishment of the grave.
Once Hadhrat Aisha (radhiAllaahu anha), took an oath not to speak to her nephew, Hadhrat Abdullah bin Zubair (radhiAllaahu anhu), due to some statement that he made. Later she started speaking to him, after taking the Mashwera of senior persons, and freed 40 slaves in compensation for breaking her oath. Whenever, she remembered her broken oath, she started crying so profusely, that her scarf would become soaked in tears. She feared, the punishment of breaking oaths, although, she had freed 40 slaves in compensation for breaking the oath, and the Shar`i stipulation for breaking an oath is to free only one slave. Her fear for Allaah Ta`ala was so much that she kept on freeing one slave after the other in the hope that Allaah Ta`ala forgive her.

A VERY GREAT SLANDER
AND THE PROCLAMATION OF HER CHASTITY AND INNOCENCE FROM ALLAAH TA`ALA

This incident is reported in a detailed Hadith, related in Bukhari Shareef, regarding one of Nabi (sallallahu alaihi wasallam)'s expeditions. Nabi (sallallahu alaihi wasallam) was preparing for the battle of Bani Mustaliq, and he (as was his usual practise when travelling), drew lots in order to select the wife who was to accompany him along. Hadhrat Aisha (radhiAllaahu anha)'s name was drawn and she accompanied Nabi (sallallahu alaihi wasallam) on this journey. According to the norm, Hadhrat Aisha (radhiAllaahu anha) would sit in a howdah (canopy) and it would be lifted and placed on top of the camel. Upon the return journey, as the caravan was nearing Madinah Tayyibah, this incident occurred. The caravan stopped at a certain place, and before it left this spot, a caller called out to everyone that they were about to leave, so that everyone may get ready to move on. Hadhrat Aisha (radhiAllaahu anha) wanted to relieve herself and she went out, and away from the main caravan. It so happened that her necklace broke and she stalled awhile, looking for it. This delayed her and after she had found the necklace, she returned to the caravan, only to find that it had already moved on. Prior to the departure of the caravan, her howdah was lifted upon the camel. Everyone assumed that she was inside the howdah. Those who lifted the howdah, had no doubt that Hadhrat Aisha (radhiAllaahu anha) was inside, as she was not a fat person, rather she was thin and small built, hence they found no difference in the howdah.
Hadhrat Aisha (radhiAllaahu anha) states that when she returned to the spot where the caravan had stopped over, she found that they had already left. She says: "I decided to spread my shawl and stay in that place rather than running from here to there or running after the caravan. I thought that when Nabi (sallallahu alaihi wasallam) discovered that I was not in the howdah, he would return to collect me, therefore if I run around looking for them, they will find it difficult in finding me (if they return). It was the last portion of the night, hence I was tired and fell asleep."

Hadhrat Safwaan bin Mu`tal (radhiAllaahu anhu), who was appointed by Nabi (sallallahu alaihi wasallam) to lag behind the caravan, and pick up anything which may have been dropped by anyone, came by. He reached the place where Hadhrat Aisha (radhiAllaahu anha) was, in the morning. There was not yet full light, therefore he could only make out from a distance, that someone was sleeping. Hadhrat Aisha (radhiAllaahu anha) says : "As he came closer he recognised me, because he had seen me prior to the revelation of the command of Hijaab. When he saw me (all alone in the desert) he exclaimed: "Inna lillahi wa inna ilaihi raji`oon!" My eyes opened, when I heard his voice, and I immediately covered my face with my shawl. I take an oath in the name of Allaah Ta`ala, neither of us exchanged any word, other than his exclamation of "Inna lillahi wa inna ilaihi raji`oon!"

Thereafter, Hadhrat Safwaan (radhiAllaahu anhu) ushered his camel forward, and set it down. I ascended it, and he took hold of its reins and led it along. By afternoon we reached the army. Some people started their slander, and this evil talk spread. Abdullah bin Ubai bin Sulool, the leader of the Munafiqeen (hypocrites) had the greatest share in this slander. Finally, we reached Madinah Tayyibah, where I remained ill for upto a month. During this period, the slander gained momentum and I knew nothing of it (at that time). However, during that period, I found it strange that, the normal affection displayed by Nabi (sallallahu alaihi wasallam) was not shown by him anymore. He only used to come to my house, make salaam, and ask the other occupants of the house regarding my health.

This attitude perturbed me, however, I was still unaware of the slander. Firstly, I had the illness, then this attitude of Nabi (sallallahu alaihi wasallam), these resulted in my becoming very weak. During this period, one night I went out of the house, in order to relieve myself, with the mother of a Sahabi, Hadhrat Mistah (radhiAllaahu anhu). Her name was Umme Mistah. In those days, we did not have the 'toilets' with(in) the homes, and the women used to go out to the 'toilets' (which were a distance from the homes) at night. As we were returning, Umme Mistah, tripped upon her cloak and she fell. As she fell she said: "Mistah be destroyed!"

I was surprised to hear her cursing her own son. I said to her: "This is an evil thing which you have said, by cursing a good person, who participated in the battle of Badr."

To this she replied in surprise: "Child, are you not aware of what Mistah is saying?" I asked her regarding what she was talking about. She related to me the whole slanderous story which was circulating in Madinah. When I heard this, I became more ill. That night, as per his usual rounds, Nabi (sallallahu alaihi wasallam) came by, made salaam and enquired regarding my health. I sought permission from him to go to my parent's home. He consented. The reason for my going was so that I could ascertain whether the story of the slander was true. When I asked my mother, she consoled me saying: "Daughter, persons such as yourself must have enemies, and such occurrences do present themselves for such women who have an excellent relationship with their husbands. Do not concern yourself unduly with this matter, sooner or later it will disappear." I said: "Subhaanallah! Such (an evil) talk is circulating amongst the people, how can I make Sabr?" I cried the entire night. My tears did not let up, nor did I sleep. Nabi (sallallahu alaihi wasallam) was extremely concerned regarding the matter, and as yet no Wahi came with regard to this matter. Therefore he made Mashwera with Hadhrat Ali and Usaama bin Zaid (radhiAllaahu anhuma), who were both family persons. Hadhrat Usaama (radhiAllaahu anhu) said clearly: "As far as we know, we have no evil thoughts regarding Aisha. She had done nothing so that we may have evil thoughts about her."

Hadhrat Ali (radhiAllaahu anhu) - (in order to save Nabi (sallallahu alaihi wasallam) from further grief and worry) gave the following advice : "Allaah Ta`ala has not restricted you. There are many (other) women. You should ask from the slave-girl (regarding Hadhrat Aisha (radhiAllaahu anha))."

Nabi (sallallahu alaihi wasallam) asked Hadhrat Barira (radhiAllaahu anha), who was the slave-girl of Hadhrat Aisha (radhiAllaahu anha). She said: "I see no fault in her, other than the fact that she would (due to her still being a young girl), knead the dough and fall off to sleep, and the goat would come and eat up the dough." Nabi (sallallahu alaihi wasallam) also enquired from Hadhrat Zainab binti Jahsh (radhiAllaahu anhu), who said: "Oh Rasulullaah, I do no fill my

ears and eyes with slander. I take an oath in Allaah Ta`ala's name, I do not know anything but good of Aisha."
Hadhrat Aisha (radhiAllaahu anha) said: "From amongst the wives of Nabi (sallallahu alaihi wasallam), Hadhrat Zainab was the one who spoke highly of me. Allaah Ta`ala saved her, owing to her Taqwa, from being involved in the slander. Her sister, however, Hadhrat Hamna binti Jahsh, took a part in the slander. [The Hadith further records that Nabi (sallallahu alaihi wasallam) ascended the Mimbar and spoke to the Sahabahs regarding this slander and he heard from those involved therein].
Further on Hadhrat Aisha (radhiAllaahu anha) narrates: "I spent the rest of that day and the next crying. The following morning my parents came and sat by me. I cried so excessively, that I thought my liver would collapse (due to the crying). My parents were sitting at my side, and Nabi (sallallahu alaihi wasallam) also came and he sat down next to me. Since this slander began, Nabi (sallallahu alaihi wasallam) never sat near me. For the entire month that this matter was continuing, no Wahi had come down to Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) read the Khutbah of Shahaadat and asked me: "Oh Aisha, some rumours have reached me regarding you. If you are innocent, than most surely, Allaah Ta`ala will extricate you. If you have committed any excesses, then make Tawbah and turn to Allaah Ta`ala, because when a servant of Allaah Ta`ala admits his mistake and makes Tawbah, Allaah Ta`ala most certainly accepts it. When Nabi (sallallahu alaihi wasallam) had completed his saying, my tears had dried up completely. I did not have even one tear left. I said to my father: "You give an answer." He replied: "What can I say?" Then I said to my mother: "you give an answer." She also replied as my father did. Now I was constrained to speak. At that time I was a young girl, who did not even know much of the Qur`aan Shareef, nevertheless (notwithstanding her inexperience and innocence in life, she was in such a condition which even very intelligent people would not have much to answer for themselves, however, she answered so intelligently, that one can see her deep insight and wisdom), I said, addressing my parents and Nabi (sallallahu alaihi wasallam): "By Allaah, I know that you people have heard this talk and it has made an effect in your hearts, such that (outwardly you all seem to) have accepted it as truth. If I now deny this rumour, then you would not believe me. If I accept as truth, that which Allaah Ta`ala knows well I am innocent of, then you would readily believe me. I take an oath, by Allaah, I have nothing more to say to you people, other than what Hadhrat Yaqoob (alaihi salaam) said when his sons told him a lie. He said: "Fa Sabrun Jameel....." (For me is a great patience, and Allaah Ta`ala will assist me from all that you aver). After saying this I went back to my bed and lied down. When I said all that I had said, I was certain that Allaah Ta`ala will extricate me from all blame, however, I did not ever expect that Aayaat (verse) will be revealed in the Qur`aan Shareef regarding me, which will be read forever. I assumed that Allaah Ta`ala will reveal my innocence to Nabi (sallallahu alaihi wasallam) in a dream.
Nabi (sallallahu alaihi wasallam) did not move from his place, nor did anyone from the house move out, when that condition overcame Nabi (sallallahu alaihi wasallam) which always overcame him when he received Wahi. During the winter season, he would perspire profusely. When this condition finished, and the Wahi from Allaah Ta`ala was completed, Nabi (sallallahu alaihi wasallam) smiled and the first words he said was: "Oh Aisha, praise Allaah Ta`ala, because He has extricated you (revealed regarding your innocence)."
My parents, told me to stand up and go to Nabi (sallallahu alaihi wasallam) and thank him. At that time I was still angry, so I said: 'I will not go to him. Besides Allaah Ta`ala, I owe gratitude to none else. I will only thank Allaah Ta`ala, because He has revealed regarding my innocence. I will not thank him (Nabi (sallallahu alaihi wasallam) nor you people. When you heard of the false allegations, you did not oppose it.'
Regarding the innocence of Hadhrat Aisha (radhiAllaahu anha), ten Aayaat were revealed in Surah Noor. The first of these Aayaat is at the beginning of the second Ruku of the Surah:
"Verily! Those who brought forth the slander (against Hadhrat Aisha (radhiAllaahu anha)) are a group amongst you. Consider it not a bad thing for you (Oh Nabi (sallallahu alaihi wasallam) and family of Aisha (radhiAllaahu anha)). Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin. And as for him among them who had the greater share therein, his will be a great torment." (Aayat 11)

Regarding the slander of Hadhrat Aisha (radhiAllaahu anha), the names of the following persons are recorded in the Hadith Kitaabs, as the persons who had a share in the slander; Abdullah bin Ubai bin Sulool, Hadhrat Hasaan (radhiAllaahu anhu), Hadhrat Mistah (radhiAllaahu anhu) and Hadhrat Hamna binti Jahsh (radhiAllaahu anha).
Abdullah bin Ubai was the leader of the Munafiqeen of Madinah. he was the originator of the slander, and he was responsible for spreading it. The other three were true and sincere Muslims, who were affected with the talk of the Munafiqeen, and they believed the rumour as true.
As is the Divinely ordained punishment for false accusing an innocent person with adultery, all those who were implicated in this matter were required to bring forth their four witnesses. Since this was a fabricated tale, none could produce witnesses. They were all lashed 80 lashes each for their part in the slander. The Qur`aanic injunction for the punishment to be meted out for false accusing another Muslim also appears in the beginning Aayats of Surah Noor.
The enemies of Nabi (sallallahu alaihi wasallam) - the Munafiqeen, were constantly occupied in doing their utmost in causing difficulty and hardship upon him. They tried 'all the tricks in the book', and worked tirelessly at harming Nabi (sallallahu alaihi wasallam). This slander against Hadhrat Aisha (radhiAllaahu anha), who was the most beloved of Nabi (sallallahu alaihi wasallam)'s wives to him, was one such plot of the Munafiqeen, and it was started and gained momentum by the leader of the Munafiqeen - Abdullah bin Ubai bin Sulool.
Allaah Ta`ala, not only cleared Hadhrat Aisha (radhiAllaahu anha) of all blame, ten Aayaat were revealed, which appear in the Qur`aan Shareef, and will be recited by all Muslims until Qiyaamah, wherein the innocence and chastity of Hadhrat Aisha (radhiAllaahu anha) are extolled.

This incident, not only brought the innocence and chastity of Hadhrat Aisha (radhiAllaahu anha) to the fore, her wisdom and intelligence is also displayed here. As Allaah Ta`ala mentions in the Aayat that this (incident) is good for Hadhrat Aisha (radhiAllaahu anha) and others involved in it (Nabi (sallallahu alaihi wasallam) and her parents). What better fortune can there be, than having Aayaat revealed in the Qur`aan Shareef regarding one's innocence and the same being recited until Qiyaamah?

Although, this incident could have been squelched and settled from the beginning, when Nabi (sallallahu alaihi wasallam) could have called the accusers and order them to bring forth their witnesses, and there and then the matter would have been resolved in favour of Hadhrat Aisha (radhiAllaahu anha). However, Nabi (sallallahu alaihi wasallam) waited for Wahi from Allaah Ta`ala in order to settle the matter. Had he done as would have been normal, then there would have been a possibility, that some people would have had this evil thought that (Naoothubillah!) Nabi (sallallahu alaihi wasallam) is squashing and settling this matter so swiftly, because his family his involved. Those who would have harboured such thoughts would become Kaafir. So in order to save many Muslims from Kufr, Nabi (sallallahu alaihi wasallam) underwent all this hardship and difficulty of waiting (one month) for Wahi. Sallallahu alaihi wa ashaabihi wa azwaajihi wa aalihi.

Another point worth mentioning is that if a person's wife is accused and slandered, and later this proves to be only a rumour and false, even then the husband would not like mention to be made of this incident, in any book. This is only logical and obvious. However, this incident regarding Hadhrat Aisha (radhiAllaahu anha), which is mentioned in the Qur`aan Shareef, is a clear proof that the Kalaam-e-Paak is not a man- made Book, of Nabi (sallallahu alaihi wasallam). If this was (Naoothubillah) a fabricated book of Nabi (sallallahu alaihi wasallam), then he would not have waited for a whole month (and a bit longer) for revealing the innocence of his wife. Would he (sallallahu alaihi wasallam)have underwent all this torment and grief (whilst waiting for Wahi)? And then finally, would he (sallallahu alaihi wasallam) have left these Aayaat regarding a slander against his favourite wife to be read in the Qur`aan Shareef?

Another point which surfaces from this incident is that, whatever Allaah Ta`ala reveals, cannot be concealed by Nabi (sallallahu alaihi wasallam). He (sallallahu alaihi wasallam) has no choice in the matter. Whatever Allaah Ta`ala reveals, is never devoid of lessons and knowledge. Nabi (sallallahu alaihi wasallam) did not have the choice of reducing anything from the Qur`aan-e-Paak. If this was the case (that he (sallallahu alaihi wasallam) had this choice of cutting out some parts), then he most certainly would have omitted these Aayaat.
The incident of the slander presented itself. Aayaat were revealed regarding it. From this we learnt many lessons and laws. There are many admonitions and guidance for the believing Muslims. All this is only to our advantage.

DEMISE

Hadhrat Aisha (radhiAllaahu anha) passed away on a Tuesday evening, the 17th Ramadaan 58 A.H. according to one narration she passed away in the year 57 A.H.
She used to say to those who visited her during her final illness, (out of fear for the reckoning on the day of Qiyaamah): "I wish that I was a stone", "I wish that I some grass in the jungle." During this period, Hadhrat Ibn Abbaas (radhiAllaahu anhu) came to her, and he spoke highly of her virtues etc. She said: "Oh Ibn Abbaas, leave it out (what you are saying), I take an oath upon that Being in whose control is my life, I would prefer that I was never born."
After her demise, Hadhrat Umme Salma (radhiAllaahu anhu) said: "Jannat is Waajib upon Hadhrat Aisha (radhiAllaahu anha)." She also said: "May Allaah Ta`ala have Mercy on her. Besides Hadhrat Abu Bakr (radhiAllaahu anhu) she was the most beloved to Nabi (sallallahu alaihi wasallam)."

Just before her demise, Hadhrat Aisha (radhiAllaahu anha) made the following bequest, that she be buried at night. She was laid to rest after the Witr Salaat in Jannatul Baqi. Hadhrat Abu Bakr (radhiAllaahu anhu) performed her Janaaza Salaat. She was placed in the grave by the following persons; her nephews - Hadhrat Abdullah and Urwa (radhiAllaahu anhuma), her brother's sons- Qaasim and Abdullah bin Muhammed bin Abi Bakr (radhiAllahu anhuma), her other brother's son - Abdullah bin Abdur Rahman bin Abi Bakr (radhiAllaahu anhu). RadhiAllaahu anha - May Allaah Ta`ala be pleased with her.

Hadhrat Saudah (radhiAllaahu anha)

Nabi (sallallahu alaihi wasallam) married Hadhrat Aisha (radhiAllaahu anha) and Hadhrat Saudah (radhiAllaahu anha) in the same year, when Hadhrat Khadija (radhiAllaahu anha) passed away. There is a difference of opinion in the kitaabs of history regarding who he (sallallahu alaihi wasallam) married first. However, Haafiz Ibn Katheer (rahmatullahi alaihi) states in 'Bidaya', from Imaam Ahmed (rahmatullahi alaihi) that Hadhrat Aisha (radhiAllaahu anha) said the following regarding Hadhrat Saudah (radhiAllaahu anha): "She was the first person to whom Nabi (sallallahu alaihi wasallam) got married to after me."
This incident of how Nabi (sallallahu alaihi wasallam) proposed to both these ladies has already passed in the chapter of Hadhrat Aisha (radhiAllaahu anha). Hadhrat Khaulah binti Hakeem (radhiAllaahu anha) had a great share in this proposal (for details look under Hadhrat Aisha (radhiAllaahu anha) - Nikah).
After Hadhrat Saudah (radhiAllaahu anha)'s father consented, he called for Nabi (sallallahu alaihi wasallam) and performed the Nikah.

The brother of Hadhrat Saudah (radhiAllaahu anha), Abd bin Zam`a, who was then a Kaafir, came home and when he heard of the Nikah, threw sand on his head and said: "What a punishment this is." Later on in his life, he accepted Islaam and he felt extremely remorseful at the silly act of his when he heard of his sister's Nikah to Nabi (sallallahu alaihi wasallam).
Hadhrat Saudah (radhiAllaahu anha) was now in charge of looking after the household of Nabi (sallallahu alaihi wasallam) after the demise of Hadhrat Khadija (radhiAllaahu anha). Hadhrat Saudah (radhiAllaahu anha)'s father's name was Zam`a, and her mother's name was Shamoos. Her first marriage was to her cousin, Hadhrat Sakraan bin Amar (radhiAllaahu anhu). Both, husband and wife were from amongst the first to accept Islaam. These two were also amongst those who made Hijrat to Abyssinia. After their return to Macca Muazzama, Hadhrat Sakraan (radhiAllaahu anhu) passed away. Hadhrat Saudah (radhiAllaahu anha) was now widowed. Thereafter Nabi (sallallahu alaihi wasallam) married her. From her first husband she had a son, by the name of Abdur Rahman, who was martyred in the battle with the Persians.

HIJRAT

Nabi (sallallahu alaihi wasallam) stayed in Macca Muazzama for three years after his Nikah to Hadhrat Saudah (radhiAllaahu anha). Then he (sallallahu alaihi wasallam) made Hijrat to Madinah Tayyibah with Hadhrat Abu Bakr Siddique (radhiAllaahu anhu). They left their families in Macca Muazzama. When they reached Madinah, they sent for their families, who joined them later.

HEIGHT AND STATURE

Hadhrat Saudah (radhiAllaahu anha) was tall, and on the plump side. She was with Nabi (sallallahu alaihi wasallam) on the occasion of Hajjatul Wida. Because she was overweight, she was permitted to leave from Muzdalifah before all the other people, so that the crowd did not hamper her.

HER IBAADAT AND SUBSERVIENCE TO NABI (SALLALLAHU ALAIHI WASALLAM)

Haafiz Ibn Katheer (rahmatullahi alaihi) writes in 'Bidaya' regarding Hadhrat Saudah (radhiAllaahu anha):
"She was one who performed excessive Ibaadat, and she excelled in Taqwa (piety) and Zuhd (abstinence)."
On the occasion of Hajjatul Wida, Nabi (sallallahu alaihi wasallam) said to his wives, that they should remain indoors after his demise. Hadhrat Saudah (radhiAllaahu anha) observe this order of Nabi (sallallahu alaihi wasallam) so strictly, that she never went for another Hajj thereafter. She used to say: "I have performed Hajj and Umrah, so now I will remain at home, in conformity with the order of Allaah Ta`ala."
Hadhrat Aisha (radhiAllaahu anha) says:
"Besides Hadhrat Saudah (radhiAllaahu anha), I never desired to be in anyone's skin. The only thing with her was that she was 'sharp' by nature, which showed quickly in her features, and it would disappear also very quickly."

HER WIT

Hadhrat Saudah (radhiAllaahu anha) was also very witty. She made Nabi (sallallahu alaihi wasallam) smile many a times. Once she told Nabi (sallallahu alaihi wasallam): "Last night I read Nafl Salaat behind you. You performed such a lengthy Ruku, that I feared my nose would start bleeding, so I started holding my nose." When Nabi (sallallahu alaihi wasallam) heard this he (sallallahu alaihi wasallam) started laughing (lightly).

GENEROSITY

Allaah Ta`ala had also blessed Hadhrat Saudah (radhiAllaahu anha) with the quality of generosity. Once, Hadhrat Umar (radhiAllaahu anhu) sent her a bag with a considerable sum of money. She asked the bearer: "What is in the bag?" he replied: "Dirhams." She said: "Dirhams, filled in a bag like dates." Saying this she distributed the entire contents (amongst the poor.

THE DESIRE OF THE WIVES ON NABI (SALLALLAHU ALAIHI WASALLAM) TO BE RESURRECTED WITH HIM

Hadhrat Saudah (radhiAllaahu anha) was elderly. She feared that Nabi (sallallahu alaihi wasallam) would divorce her (it is related in Tirmidhi Shareef that Nabi (sallallahu alaihi wasallam) was intending to divorce her, in another narration it is reported that Nabi (sallallahu alaihi wasallam) had already divorced her and thereafter he took her back) so she made the following request to him (sallallahu alaihi wasallam): "Oh Rasulullaah, I do not have the desire for husband (sexual urge). I wish that you would still keep in your nikah, but I give my turn over to Aisha. I desire that I be amongst your wives on the day of Qiyaamah. Nabi 9sallallahu alaihi wasallam) accepted her plea and the following Aayat was revealed:
"And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better."

It is reported in 'Majma`us Zawaa`id' that Hadhrat Saudah (radhiAllaahu anha) said to Nabi (sallallahu alaihi wasallam): "I wish to be amongst your wives on the day of Qiyaamah, so that I also receive the reward that they receive."
Hadhrat Saudah (radhiAllaahu anha) gave her turn over to Hadhrat Aisha (radhiAllaahu anha), with the result that Nabi (sallallahu alaihi wasallam) spent one night at each of the other wives and two nights with Hadhrat Aisha (radhiAllaahu anha).

REVELATION OF HIJAAB

Hadhrat Umar Farooq (radhiAllaahu anhu) desired very much that the order for Purdah (concealment) be revealed for women. He desired this especially for the wives of Nabi (sallallahu alaihi wasallam). However, Nabi (sallallahu alaihi wasallam) did not implement it without Wahi. His (sallallahu alaihi wasallam)'s wives used to go out at night, just like the other women, to relieve themselves. One night as Hadhrat Saudah (radhiAllaahu anha) was on her way to relieve herself, Hadhrat Umar (radhiAllaahu anhu) was also on the road, and he recognised her as she was tall and big. Although she was properly covered in her clothing, she was still recognisable, due to her stature. Hadhrat Umar (radhiAllaahu anhu) said: "Oh Saudah, we have recognised you!" He said this in the hope that the order for Purdah would be revealed. Thereafter, Allaah Ta`ala revealed the Aayat of Purdah. This narration is reported in Bukhari Shareef, under the chapter of Wudhu. Under the chapter of Tafseer, it is reported from Hadhrat Aisha (radhiAllaahu anha) that Hadhrat Saudah (radhiAllaahu anha) was on her way to relieve herself, after the Aayats of Purdah were revealed. Due to her unusual stature, she was still recognisable, although she was properly dressed. On the way she came across Hadhrat Umar (radhiAllaahu anhu) who said to her: "Oh Saudah, I take an oath in Allaah Ta`ala's name, (even though you are properly concealed) we can still recognise you. Consider now, how is it that you can still come out of the house?" When she heard this she returned. She came to Nabi (sallallahu alaihi wasallam) , who was in the home of Hadhrat Aisha (radhiAllaahu anha). Here she related the entire incident of Hadhrat Umar (radhiAllaahu anhu). Nabi (sallallahu alaihi wasallam) was having supper, and at that time he (sallallahu alaihi wasallam) had a bone with a piece of meat in his hand, which he (sallallahu alaihi wasallam) was eating. At that moment Allaah Ta`ala sent Wahi. Nabi (sallallahu alaihi wasallam) told Hadhrat Saudah (radhiAllaahu anha) that she has permission from Allaah Ta`ala that she may go to

relieve herself. Nabi (sallallahu alaihi wasallam) still had the meat in his hand when the Wahi was revealed.
When we study these Ahadith, we note that the object of Hadhrat Umar (radhiAllaahu anhu) was that the pure wives of Nabi (sallallahu alaihi wasallam) not go out into the desert in order to relieve themselves. However, since this was a necessity, Allaah Ta`ala consented to it. This was during that time when the 'toilets' were not yet built near the homes.

DEMISE

The author of 'Isti`aab' writes that the demise of Hadhrat Saudah (radhiAllaahu anha) occurred during the Khilaafat of Hadhrat Umar (radhiAllaahu anhu). The following is reported in 'Al Isaaba' from Ibn Abi Khaisama: "It is also reported that she (Hadhrat Saudah (radhiAllaahu anha)) passed away in the year 54 A.H. and Waaqidi has accepted this view."
Haafiz Ibn Katheer (rahmatullahi alaihi) has also accepted the view of Ibn Jozi and recorded the demise of Hadhrat Saudah (radhiAllaahu anha) to be in the year 54 A.H. At The end he also notes the view of Ibn Khaisama: "She passed away at the end of the Khilaafat of Hadhrat Umar (radhiAllaahu anhu). And Allaah Ta`ala knows best."

Hadhrat Hafsa (radhiAllaahu anha)

She was the daughter of Hadhrat Umar (radhiAllaahu anhu), who was the second Khalifah of Islaam. She accepted Islaam in the beginning stages of Islaam. She came into Nabi (sallallahu alaihi wasallam)'s Nikah in the year 3 A.H., in Madinah Munawwarah. When Nabi (sallallahu alaihi wasallam) received Nabuwwat she was 5 years old. Her first husband was Hadhrat Khunais bin Huzafa (radhiAllaahu anhu), who participated in the battles of Badr and Uhud. He was martyred in the battle of Uhud. She made Hijrat to Madinah Munawwarah from Macca Muazzama, with her husband. After the Shahaadat of her husband, Nabi (sallallahu alaihi wasallam) married her after she completed her Iddat. This was after Hadhrat Aisha (radhiAllaahu anha) was made Rukhsati to Nabi (sallallahu alaihi wasallam). Hadhrat Hafsa (radhiAllaahu anha) was honoured in that she was the wife of Nabi (sallallahu alaihi wasallam) and the daughter of Hadhrat Umar Farooq (radhiAllaahu anhu). She was the real sister of Hadhrat Abdullah bin Umar (radhiAllaahu anhu), whose narrations appear manifold in the Hadith Kitaabs. Her mother was Hadhrat Zainub binti Madh`oon (radhiAllaahu anha) and her uncle was Hadhrat Uthmaan bin Madh`oon (radhiAllaahu anhu).

HER COMING INTO THE SANCTUARY OF NABUWWAT

Hadhrat Abdullah bin Umar (radhiAllahu anhu), the brother of Hadhrat Hafsa (radhiAllaahu anha) relates her nikah to Nabi (sallallahu alaihi wasallam) as follows: "After Khunais bin Huzafa (radhiAllaahu anhu) passed away in Madinah Tayyibah, Hafsa became widowed. My father became concerned about her condition (another Nikah)." Hadhrat Umar (radhiAllaahu anhu) met Hadhrat Uthmaan Bin Affaan (radhiAllaahu anhu) and (since his wife had also just passed away) asked him if he would like to get married to Hadhrat Hafsa (radhiAllaahu anha). He replied that he would think about it and inform him. After two or three days he said that he had decided not to get married right then. Hadhrat Umar (radhiAllaahu anhu) then met Hadhrat Abu Bakr (radhiAllahu anhu) and asked him if he would like to marry Hadhrat Hafsa (radhiAllaahu anha). He did not reply and remained quiet. Hadhrat Umar (radhiAllaahu anhu) says that he felt grieved at the answer of the two persons whom he had approached regarding Hadhrat Hafsa (radhiAllaahu anha), but he says that he felt more saddened at Hadhrat Abu Bakr (radhiAllaahu anhu)'s silence.
After a few days Nabi (sallallahu alaihi wasallam) sent a proposal to Hadhrat Hafsa (radhiAllaahu anha). Then she was given in

marriage to Nabi (sallallahu alaihi wasallam). Later Hadhrat Abu Bakr (radhiAllaahu anhu) met with Hadhrat Umar (radhiAllaahu anhu) and he (Hadhrat Abu Bakr (radhiAllaahu anhu)) told him: "You were probably perturbed at my silence when you asked me if I would take Hafsa into marriage?" Hadhrat Umar (radhiAllahu anhu) replied in the affirmative. Hadhrat Abu Bakr (radhiAllaahu anhu) said: "I was aware that Nabi (sallallahu alaihi wasallam) had intentions to marry Hadhrat Hafsa (radhiAllaahu anha), therefore I decided not to make Nabi (sallallahu alaihi wasallam)'s secret known. If he (sallallahu alaihi wasallam) had changed his mind, then I would certainly have married her."

COMPANIONSHIP WITH NABI (SALLALLAHU ALAIHI WASALLAM)

Hadhrat Hafsa (radhiAllaahu anha) remained in Nabi (sallallahu alaihi wasallam)'s nikah for about seven years. She was bold in her speech and attitude, hence she did not hesitate in asking questions and giving answers. Hadhrat Umme Mubasshir (radhiAllaahu anha) reports that she was once sitting with Hadhrat Hafsa (radhiAllaahu anha), whilst they were sitting Nabi (sallallahu alaihi wasallam) said: "Insha-Allaah none of those who took a pledge at my hands under the tree (at Hudaibia), will enter Jahannam. When Hadhrat Hafsa (radhiAllaahu anha) heard this she said in surprise: "Is that so?" -(i.e. how can you say that). Nabi (sallallahu alaihi wasallam) admonished her for her remark. She said: "But in the Qur`aan Shareef Allaah Ta`ala says: 'There is none of you except that he will pass through it (Jahannam)', so how can you (Oh Nabi (sallallahu alaihi wasallam) say that these persons will not go to Jahannam?" Nabi (sallallahu alaihi wasallam) said: "Further on Allaah Ta`ala says: 'Then We will save those who have adopted piety...."
This Aayat mentions regarding the Pul Siraat (bridge over Jahannam). Everyone will have to pass there, but the pious and good people will be made to pass there according to their actions, they will either go across fast or slow, but they will eventually Jannat. The Kuffaar and the evil Muslims will fall therein. The Kuffaar will have to abide therein forever, and the Muslims will, be saved by Allaah Ta`ala after they have 'served their time'. Hadhrat Hafsa (radhiAllaahu anha) was not aware of the entire situation, hence she asked the question.

ONE INCIDENT

Hadhrat Aisha (radhiAllaahu anha) reports: "Once some honey came to Hadhrat Zainub binti Jahsh (radhiAllaahu anha) - who was also a wife of Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) used to spend extra time at Hadhrat Zainub (radhiAllaahu anha)'s house, to drink the honey. Hafsa and I made a plan and decided to tell Nabi (sallallahu alaihi wasallam) that he seemed to have eaten Maghafeer (a bitter tasting plant /fruit), every time he comes to one of us after having visited Hadhrat Zainub (radhiAllaahu anha). So whenever he came to any of us we told him as we had planned. Nabi (sallallahu alaihi wasallam) said that he had not eaten Maghafeer, but he had eaten honey at Hadhrat Zainub (radhiAllaahu anha)'s house. (To make them happy) He said that he will never eat honey at Hadhrat Zainub (radhiAllaahu anha)'s house. Thereafter Allaah Ta`ala revealed the following Aayat:
"O Nabi! Why do you ban (for yourself) that which Allaah Ta`ala has made lawful to you, seeking to please your wives? And Allaah Ta`ala is Oft-Forgiving Most Merciful.
Allaah Ta`ala has already ordained for you (O Men), the dissolution of your oaths. And Allaah Ta`ala is your Maula (Master, Protector, etc.) And He is the All-Knower, the All-Wise."

DIVORCE AND RETURN (REMARRIAGE)

Nabi (sallallahu alaihi wasallam) once divorced Hadhrat Hafsa (radhiAllaahu anha). The next day Hadhrat Jibraeel (alaihi salaam) came to Nabi (sallallahu alaihi wasallam) and said that Allaah Ta`ala has ordered that he (sallallahu alaihi wasallam), have mercy on Hadhrat

Umar (radhiAllaahu anhu) and take Hadhrat Hafsa (radhiAllaahu anha). In another narration it is reported that Hadhrat Jibraeel (alaihi salaam) came to Nabi (sallallahu alaihi wasallam) and said to him that he should take Hadhrat Hafsa (radhiAllaahu anha) back into his Nikah, because she was one who kept many Nafl fasts and she stayed awake at night, and she is to be your wife in Jannat. Thereafter Nabi (sallallahu alaihi wasallam) took her back into his Nikah.

AN INTERESTING INCIDENT

Hadhrat Hafsa (radhiAllaahu anha) once displayed extreme intelligence. Hadhrat Aisha (radhiAllaahu anha) reports as follows: "Whenever Nabi (sallallahu alaihi wasallam) went on a journey he would draw lots in order to see which wife to take with. Once he (sallallahu alaihi wasallam) decided to take two wives, and mine and Hafsa's name came out. Both of us accompanied him (sallallahu alaihi wasallam). During the journey at nights Nabi (sallallahu alaihi wasallam) would sit upon my camel and talk to me. One day Hafsa told me that I should sit in her camel and she would sit in mine. I accepted. When Nabi (sallallahu alaihi wasallam) decide to mount a conveyance, he sat on the camel which I normally sit in. Hafsa was on that camel at that particular time. Nabi (sallallahu alaihi wasallam) made salaam and mounted the camel, and sat thereupon until the next stop. I had to spend the night alone on my camel. When we stopped, I alighted from the camel and placed my foot in the shrubs and chastised myself (at being tricked out of my place and being deprived of Nabi (sallallahu alaihi wasallam)'s company) and I wished that Allaah Ta`ala let a scorpion or a snake bite me."

IBAADAT

Hadhrat Hafsa (radhiAllaahu anha) excelled in Nafl fasts and Salaat. As one may see from the incident regarding her divorce from Nabi (sallallahu alaihi wasallam), as to her excellence in Nafl Salaat and fasts. Hadhrat Naf`i (radhiAllaahu anhu) said: "Hafsa passed away owing to her excessive fasting."

DEMISE

Hadhrat Hafsa (radhiAllaahu anha) passed away in the year 45 A.H. Haafiz Ibn Katheer has recorded the following:
"The Majority (of the historians) have reached a consensus regarding this that she (Hadhrat Hafsa (radhiAllaahu anha)) passed away in Shabaan in the year 45 A.H. at the age of 60. Some have even stated that she reached the era of the Khilaafat of Hadhrat Uthmaan (radhiAllaahu anhu)."
Hadhrat Abu Huraira and Abdullah bin Umar (radhiAllaahu anhuma) were present for her Janaaza.

Hadhrat Zainub Binti Khuzaima (radhiAllaahu anha)

Nabi (sallallahu alaihi wasallam) married the daughter of Khuzaima, Hadhrat Zainub (radhiAllahu anha), after he had married Hadhrat Hafsa (radhiAllaahu anha). She was an extremely generous and charitable person. Even before Islaam, she was known as "Ummul Miskeen" (mother of the poor). She was first married to Hadhrat Abdullah Bin Jahsh (radhiAllaahu anhu). When he was martyred in the battle of Uhud, Nabi (sallallahu alaihi wasallam) married her. Regarding her first husband, some Ulama have another opinion, Ibn Kalbi mentions that her first husband was Tufail bin Haarith (radhiAllaahu anhu), and after her gave her Talaaq (divorce), his brother Ubaida bin Haarith (radhiAllaahu anhu) married her. He was martyred in the battle of Badr. Nabi (sallallahu alaihi wasallam) married her in the 3rd year A.H. She stayed with Nabi (sallallahu alaihi wasallam) for 8 months after the Nikah and passed away in Rabi-uth-Thaani 4 A.H.

It has also been reported that she remained in Nabi (sallallahu alaihi wasallam)'s nikah for 3 months and passed away thereafter. All the historians agree in this that Hadhrat Zainub binti Khuzaima (radhiAllaahu anha) passed away during the lifetime of Nabi (sallallahu alaihi wasallam) and she was the first of Nabi (sallallahu alaihi wasallam)'s wives to pass away in Madinah Munawwarah.

Hadhrat Umme Salma (radhiAllaahu anhu)

After the demise of Hadhrat Zainub binti Khuzaima (radhiAllaahu anha), Nabi (sallallahu alaihi wasallam) married Hadhrat Umme Salma (radhiAllaahu anha). After her marriage to Nabi (sallallahu alaihi wasallam) she stayed in the same home which Hadhrat Zainub binti Khuzaima (radhiAllaahu anha) stayed. Umme Salma was her title, her name was Hindah. Her father's name was Abu Umayya, who was well known for his generosity. He used to spend well upon his companions when he was on a journey, therefore he was known as "Zaadur Rukaab" (provision for the travellers). Her mother's name was Aatika, who was from the tribe of Bani Faraas.

ACCEPTANCE OF ISLAAM AND FIRST NIKAH

Hadhrat Umme Salma (radhiAllaahu anha) was also amongst those fortunate persons who were the first to accept Islaam. Her first Nikah was to her cousin, Abdullah Bin Abde Asad (radhiAllaahu anhu), who was the foster brother and cousin of Nabi (sallallahu alaihi wasallam). He was also from amongst the first to accept Islaam. It has been recorded about him that he was the eleventh person to accept Islaam. He migrated with his wife, Hadhrat Umme Salma (radhiAllaahu anha) to Abyssinia, where one son, by the name of Salma was born to them. Owing to him his father was titled Abu Salam and his mother Umme Salma. After they returned from Abyssinia they made Hijrat to Madinah Tayyibah. However, this Hijrat was not carried out by them together, they came separately.

HIJRAT (MIGRATION)

The Hijrat of Hadhrat Umme Salma (radhiAllaahu anha), was one such incident in which displays the severe torment and suffering borne by the women during the time of Nabi (sallallahu alaihi wasallam). Hadhrat Umme Salma (radhiAllaahu anha) herself narrates this incident. She says: " When Abu Salma intended to make Hijrat, he got the camel ready, with a howdah (canopy) on top, where in I and Salma sat. As we were leaving Abu Salma held the rein and walked ahead. When we passed the tribe of Banu Mughaira, who was the tribe of my father, they told Abu Salma that he cannot take me with him. They took hold of the reins, and took me by force. When the family of Abu Salma, i.e. the tribe of Abde Asad, heard of this they started fighting with the Banu Mughaira. They said that the Banu Mughaira must keep me if they wished but they cannot the child, Salma, so they grabbed Salma and took him. Now, my husband, baby and I were all separated.
Abu Salma reached Madinah Tayyibah and stayed at Quba. I remained with my tribesmen and my child was with my in-laws. This incident and separation affected me so much that I used to go out to the desert daily, there I would cry profusely and return in the evening. This continued for a year. I could not meet my husband nor see my child. One day, a cousin of mine took pity on me and told the family, that why are they not allowing me to be united with my husband or child. Eventually they consented to my going to my husband, and when my husband family heard of this they also sent my son.
Now, I made preparations for the journey to Madinah. I acquired a camel and took my son and left. After about 3 to 4 miles away from Macca Mukarrama, I met up with Uthmaan Bin Talha. He asked me as to where I was going all alone. I replied that I am going to Madinah Tayyibah to meet with my husband. He asked if anyone was accompanying me. I replied that Allaah Ta`ala and my son (are my companions). When I said this he caught hold of the reins of my camel, and walked in front of me. I take an oath, I never saw a

more honourable person than Uthmaan amongst the Arabs. Whenever we reached a stop, he would make the camel sit down and he would go under some tree and sit down, when it was time to go, he would bring the camel and move away and allow me to mount. After I had mounted, he would take hold of the reins and walk in front. In this way he took me to Madinah Shareef. When we reached near the tribe of Bani Amar bin Auf, he told me that my husband is here. He made salaam and he departed." –[Uthmaan bin Talha was not a Muslim at that time, he accepted Islaam later]

PEACE IN MADINAH MUNAWWARAH

When Hadhrat Umme Salma (radhiAllaahu anha) reached Madinah Munawwarah, she started staying with her husband. There another son (Umar) and two daughters (Dara and Zainub) were born to them.

DEMISE OF HADHRAT ABU SALMA (RADHIALLAAHU ANHU)

Hadhrat Abu Salma (radhiAllaahu anhu) participated in the battles of Badr and Uhud. At the battle of Uhud, he sustained an injury, which healed. Nabi (sallallahu alaihi wasallam) appointed him as a commander of an army detachment, on his return, this wound of his opened up, and he passed away as a result of this in Jamaaduth Thaani 4 A.H.
After his demise, Hadhrat Umme Salma (radhiAllaahu anha), who was pregnant at the time gave birth to a daughter (Zainub). Her Iddat terminated at the birth of this daughter.
After she had completed her Iddat, Hadhrat Abu Bakr (radhiAllaahu anhu) sent a proposal for marriage, but she refused. Thereafter she married Nabi (sallallahu alaihi wasallam).

HER COMING INTO THE SANCTUARY OF NABUWWAT

Hadhrat Umme Salma (radhiAllaahu anha) had a great deal of affection for her first husband. Once, Hadhrat Umme Salma (radhiAllaahu anha) said: "I have heard that if a husband and wife are both Jannatis, then if the wife does not get married after her husband's demise, they will be united in Jannat, or if the husband does not take another wife after his first wife's death, then they will meet in Jannat. Therefore, let us make a pact, that whichever of us leaves this world first, the other will not remarry."
Hadhrat Abu Salma (radhiAllaahu anhu) said: "Where will you follow this?" Hadhrat Umme Salma (radhiAllaahu anha) said that she would make this pact, so that she could abide by it.
Hadhrat Abu Salma (radhiAllaahu anhu) said: "You should remarry after me. You should make this du`aa that ' Oh Allaah, give Umme Salma a better husband, who will not cause her any grief of difficulty."
Allaah Ta`ala made it such that the advice of Hadhrat Abu Salma (radhiAllaahu anhu), proved very beneficial in favour of Hadhrat Umme Salma (radhiAllaahu anha), and Allaah Ta`ala accepted this du`aa. She was honoured with being the wife of Hadhrat Muhammed Mustafa (sallallahu alaihi wasallam).

Hadhrat Umme Salma (radhiAllaahu anha) reports that Nabi (sallallahu alaihi wasallam) said that whoever is afflicted with calamity, and he reads the following du`aa:
"Verily we are from Allaah Ta`ala and unto Him is our return. Oh Allaah Ta`ala reward me in my difficulty and compensate me with something better (in it's place)."
Then Allaah Ta`ala will surely give this person something better in return. Hadhrat Umme Salma (radhiAllaahu anha) says further: "When Abu Salma passed away, then this narration came to my mind, and I thought to myself that why should I read this du`aa,

because there is no one better than Abu Salma. He was the first person to make Hijrat from his home. Nevertheless, I read this du`aa. The result of which, Allaah Ta`ala had blessed me with the honour of entering into Nikah with Nabi (sallallahu alaihi wasallam)."

Hadhrat Umme Salma (radhiAllaahu anha) also reports that when Hadhrat Abu Salma (radhiAllaahu anhu) passed away, she was stricken with grief. She says: "I thought to myself that Abu Salma was on foreign soil, where none of his family were. I intend to cry profusely over his demise. As I was getting ready to cry, a woman was coming to me, in order to cry with me, when she met Rasulullaah (sallallahu alaihi wasallam) on the way. Nabi (sallallahu alaihi wasallam) came to know of her intention, and he (sallallahu alaihi wasallam) said to her: "Do you wish to allow shaitaan to enter that home where he was expelled from previously?" When I heard of this, I immediately put an end to the crying.

When Nabi (sallallahu alaihi wasallam) sent a proposal to her, she excused herself, by saying that she had small children, whom she still had to bring up, and she also said that there was no benefit in her remarrying, because she had already reached a ripe age. She said that she was also not able to bear any more children and that she had a tendency to be 'possessive' (which would result in difficulty with living with other co-wives). She also said that she had no Wali (guardian).
Rasulullaah (sallallahu alaihi wasallam) said that regarding (her excuse of) age, he (sallallahu alaihi wasallam) was elder than her. Regarding the children, Allaah Ta`ala is the Protector, and she should have any difficulty in bringing them up properly. He (sallallahu alaihi wasallam) said that he will also consider them and make du`aa to Allaah Ta`ala. Nabi (sallallahu alaihi wasallam) told her that her 'possessiveness' will diminish and no Wali of yours would object to your marriage to me. The result was that Hadhrat Umme Salma (radhiAllaahu anha) accepted the proposal and she was married to Nabi (sallallahu alaihi wasallam). The Nikah was in the month of Shawwal.
She was housed in the same house where Hadhrat Zainub binti Khuzaima (radhiAllaahu anha) was housed. When Hadhrat Umme Salma (radhiAllaahu anha) came in to the house, she saw an earthen jar, a mill and a saucepan (cooking pot). She crushed some barley and made 'Maalidah' (a type of crushed bread). She fed this, which she made with her own hands, to Nabi (sallallahu alaihi wasallam) on the first day.

Hadhrat Aisha (radhiAllaahu anha) says: "When Nabi (sallallahu alaihi wasallam) married Umme Salma (radhiAllaahu anha), I became very grieved,(in that he (sallallahu alaihi wasallam) should not now give her more attention), the reason being that she was famous for her beauty. I made a plan to see her and truly she was extremely beautiful. I mentioned this to Hafsa, and she said that Umme Salma was not as beautiful as she was reputed to be. (After I heard this) Her (Umme Salma's) beauty also fell from my eyes." [Hadhrat Umme Salma (radhiAllaahu anha) was very beautiful, however this type of attitude is normal for co-wives and such mannerisms are normal to human nature, i.e. one may be psychologically affected by another's attitude] .

HER INTELLIGENCE

Hadhrat Umme Salma (radhiAllaahu anha) was extremely intelligent and wise. It is recorded in "Al-Isaaba": "Hadhrat Umme Salma (radhiAllaahu anha) was extremely beautiful. She is reckoned amongst the intelligent and one who gives sound advice."

During the occasion of the treaty of Hudaibia, Nabi (sallallahu alaihi wasallam) had a dilemma, which Hadhrat Umme Salma (radhiAllaahu anha) assisted in solving.
In the 6th year Of Hijri, Nabi (sallallahu alaihi wasallam) left from Madinah Munawwarah to make Umrah in Macca Muazzama. When the Mushrikeen of Macca heard of this they came with a crowd, and stopped the Muslims at the place of Hudaibia. The Sahabahs who were

always ready to give their lives for Nabi (sallallahu alaihi wasallam), were prepared for war, but Nabi-e-Paak (sallallahu alaihi wasallam) preferred entering into a treaty. Although the Sahabahs were ready for battle, Nabi (sallallahu alaihi wasallam) agreed in the treaty to every condition of the Kuffaar (which appeared to benefit only the Kuffaar and was disadvantageous to the Muslims). After the treaty was signed and sealed, Nabi (sallallahu alaihi wasallam) told the Sahabah to make ready for their return to Madinah Tayyibah (because one of the conditions of the treaty was that the Muslims were not to make Umrah that year but they were to return the following year). Rasulullaah (sallallahu alaihi wasallam) told the Sahabah to (come out of their Ihraams),slaughter their sacrificial animals (Qurbani) , shave their heads and make ready for the return to Madinah. (The Sahabah had come intending to make Umrah, and they saw that by taking off their Ihraams, their Umrah would be abandoned, hence they were reluctant) Nabi (sallallahu alaihi wasallam) gave this order thrice and no one responded. Nabi (sallallahu alaihi wasallam) then went into his tent, where Hadhrat Umme Salma (radhiAllaahu anha) was, and he told her that the Sahabah were not responding to his call. Hadhrat Umme Salma (radhiAllaahu anha) said: "O Allaah Ta`ala's Nabi, do you wish that all of them remove their Ihraam? (If you wish to accomplish this then) Follow this plan. Go outside, speak to no one, slaughter your animal, call your barber and shave your head." Nabi (sallallahu alaihi wasallam) followed this advice, and when the Sahabah saw this, they were all ready to do the same. All of them, then slaughtered their animals and shaved their heads (thereby removing their Ihraams).
Haafiz Ibn Hajar (rahmatullahi alaihi) states, regarding this advice of Hadhrat Umme Salma (radhiAllaahu anha):
" during the occasion of Hudaibia, Nabi (sallallahu alaihi wasallam) realised that Hadhrat Umme Salma (radhiAllaahu anha) was extremely intelligent and she was one with sound advice."
Indeed, this incident proves her deep insight into human behaviour, in that she realised that people are ready to do what they see being done by their leader, rather than merely listening to orders.

GREAT BENEFITS REAPED AND OCEANS OF KNOWLEDGE ATTAINED BY HER COMPANIONSHIP WITH Rasulullaah (SALLALLAHU ALAIHI WASALLAM)

Hadhrat Umme Salma (radhiAllaahu anha) benefited greatly by the company of Nabi (sallallahu alaihi wasallam), by memorising his (sallallahu alaihi wasallam)'s words and by constantly asking questions, she increased her knowledge. She then spread forth what she had learnt. She had students from amongst the Sahabah and Tabi`een. Hadhrat Aisha (radhiAllaahu anha) and Hadhrat Abdullah bin Abbaas (radhiAllahu anhu) were also counted as amongst her students. There are about 378 narrations of Hadhrat Umme Salma (radhiAllaahu anha) reported in the Hadith Kitaabs. Mahmood bin Labeed (rahmatullahi alaihi) says that all the pure wives of Nabi (sallallahu alaihi wasallam) used to learn the Ahadith of Nabi (sallallahu alaihi wasallam) but none were equal to Hadhrats Umme Salma and Aisha (radhiAllaahu anhuma).
Marwaan bin Hakam used to ask Masaa`il from Hadhrat Umme Salma (radhiAllaahu anha) and he used to say that who else can we ask when we have the wives of Nabi (sallallahu alaihi wasallam) in our midst.
Once she was tying her hair, when she heard Nabi (sallallahu alaihi wasallam) saying "O people!..." she immediately stopped whatever she was doing and stood up and heard the entire Khutbah (the wives of Nabi (sallallahu alaihi wasallam) were housed in the immediate vicinity of the Musjid-e-Nabawi (sallallahu alaihi wasallam).
Once she asked Nabi (sallallahu alaihi wasallam) that since her hair plaits were tied very tightly, should she untie it when making Ghusal-e-Janaabat. Nabi (sallallahu alaihi wasallam) told her that it would be sufficient to pour water over it thrice (whereby the roots of the hair MUST get wet).

Hadhrat Umme Salma (radhiAllaahu anha) says that Nabi (sallallahu alaihi wasallam) taught her to read the following du`aa at the time of Maghrib Azaan:

"Oh Allaah Ta`ala this is the coming of Your night and the going of Your day and it is the time for the calling of Your sounds, do forgive me."

Once Hadhrat Umme Salma and Maimoona (radhiAllaahu anhuma) were with Nabi (sallallahu alaihi wasallam), when Hadhrat Abdullah bin Umme Maktoom (radhiAllaahu anhu), who was blind, came into the presence of Nabi (sallallahu alaihi wasallam). The two wives of Nabi (sallallahu alaihi wasallam) thought that since he is blind they need not make Purdah from him, so they sat there. Nabi (sallallahu alaihi wasallam) told them to make Purdah from him. Hadhrat Umme Salma (radhiAllaahu anha) asked: "O Rasulullaah, is he not blind? He cannot see us, so why is it necessary for us to observe Purdah?" Nabi (sallallahu alaihi wasallam) asked: "Are the two of you also blind? Can you not see him?"

Hadhrat Umme Salma (radhiAllaahu anha) reports that Nabi (sallallahu alaihi wasallam) said: "A person will seek refuge in the Kaaba and an army will follow him there, in order to fight him. When this army reaches a certain plain, they will all be swallowed into the earth." Hadhrat Umme Salma (radhiAllaahu anha) asked: "Oh Rasulullaah, those who are not part of the army, will they also be swallowed up into the earth?" Nabi (sallallahu alaihi wasallam) said: "They will also be swallowed up, however, on the day of Qiyaamah, each one of them will be resurrected according to their intentions."
Once Hadhrat Umme Salma (radhiAllaahu anha) asked Nabi (sallallahu alaihi wasallam) if she will receive reward for spending upon the children of her (previous) husband, Abu Salma (radhiAllaahu anhu), even though they are also her children? Nabi (sallallahu alaihi wasallam) told her to spend upon them, because she will be rewarded (by Allaah Ta`ala).

Once Hadhrat Umme Salma (radhiAllaahu anha) asked Nabi (sallallahu alaihi wasallam) that a man participates in Jihaad, whereas a woman does not. And a woman receives ½ the share of a man in inheritance (i.e. why is this?). In reply, Allaah Ta`ala revealed this Aayat: "And do not be covetous of those virtues which Allaah Ta`ala has blessed some over others."

Once she asked Nabi (sallallahu alaihi wasallam) as to why women are not mentioned in the Qur`aan. To this Allaah Ta`ala revealed the following Aayat: "Verily the Muslim men and Muslim women and the believing men and believing women..."

Hadhrat Abu Bakr bin Abdur Rahman mentions: "I heard Hadhrat Abu Huraira (radhiAllaahu anhu) saying during a sermon, that if a person who is in the state of Janaabat (in need of a Fardh bath), and he stays in this condition until the morning then he cannot keep fast. I went to my father and narrated this to him. He was surprised at this mas`ala. My father and I went to Hadhrat Umme Salma and Aisha (radhiAllaahu anhuma) and asked them about this mas`ala. Both agreed that the mas`ala is incorrect. They said that (sometimes) Nabi (sallallahu alaihi wasallam) would make morning in the state of Janaabat and keep fast. And (they further stipulated that) this Janaabat was not out of a wet dream, in fact it was due to coitus.
After we heard this mas`ala, my father and I went to Marwaan bin Hakam, the governor of Madinah Munawwarah, and narrated the same to him. He said that we should go to Hadhrat Abu Huraira and make him retract his statement. We went to Hadhrat Abu Huraira (radhiAllaahu anhu) and narrated to him what we had heard from Hadhrat Umme Salma and Aisha (radhiAllaahu anhuma). He asked: "Have the two of them shown this mas`ala like this?" my father replied in the affirmative. Upon hearing this Hadhrat Abu Huraira (radhiAllaahu anhu) said: "They know more than me regarding this. Fadhl bin Abbaas has told me this (mas`ala like this). I have not heard it from Nabi (sallallahu alaihi wasallam)." Thereafter, Hadhrat Abu Huraira (radhiAllaahu anhu) retracted from his original mas`ala.

Once Hadhrat Umme Salma (radhiAllaahu anha) read the Qur`aan Shareef in the style of Nabi (sallallahu alaihi wasallam) and said that

he (sallallahu alaihi wasallam) recited the Qur`aan in this manner that he (sallallahu alaihi wasallam) would pause at every Aayat. He (sallallahu alaihi wasallam) would recite "Bismillah hir Rahman nir Raheem" then pause, then he (sallallahu alaihi wasallam) would recite "Alhamdulillah hi Rabbil Aalameen", then pause, etc...

Hadhrat Umme Salma (radhiAllaahu anha) says that Nabi (sallallahu alaihi wasallam) had ordered her to keep three fasts every month."

Once Hadhrat Abdur Rahman bin Auf (radhiAllaahu anhu) came in the presence of Hadhrat Umme Salma (radhiAllaahu anha), who narrated to him that Nabi (sallallahu alaihi wasallam) had said: "Some people who appear to be Muslims (but in reality are not Muslims), I will not see such people after their death nor will they see me." Hadhrat Abdur Rahman bin Auf (radhiAllaahu anhu) narrated this to Hadhrat Umar (radhiAllaahu anhu) who went to Hadhrat Umme Salma (radhiAllaahu anha) and asked her if he was included amongst such people. She replied in the negative and said that she will not divulge to anyone else after this regarding it (whether they are included amongst such people or not), because this is not appropriate (i.e. to divulge such information).

THE NURTURING OF THE CHILDREN OF HADHRAT UMME SALMA (RADHIALLAHU ANHU)

Nabi (sallallahu alaihi wasallam) personally nurtured and taught the children of Hadhrat Umme Salma (radhiAllaahu anha). Hadhrat Umar bin Abi Salma (radhiAllaahu anhu), the son of Hadhrat Umme Salma (radhiAllaahu anha) reports: "When I was a child. I used to sit on the lap of Nabi (sallallahu alaihi wasallam). Once when I was sitting with Nabi (sallallahu alaihi wasallam) at a meal, I was eating from all the sides of the plate. Nabi (sallallahu alaihi wasallam) told me to recite "Bismillah" before eating, eat with my right hand and eat from that which is in front of me."

SADAQAH (CHARITY)

Once some beggars came and asked with obstinacy. Amongst them were some women as well. At that time there was someone with Hadhrat Umme Salma (radhiAllaahu anha) in the house. She told the beggars to leave. When Hadhrat Umme Salma (radhiAllaahu anha) heard this she said that we have not been ordered to do like this (i.e. chase beggars away without giving them something). She then told a small girl to give the beggars something or the other. Even it be a date.

ENJOINING TO DO GOOD

Hadhrat Umme Salma (radhiAllaahu anha) was diligent at carrying out "Amr bil Ma`roof" and "Nahy anil Munkar" (enjoining good and forbidding evil). Once Hadhrat Umme Salma (radhiAllaahu anha) saw her nephew reading two Rakaats Salaat, and as he went into Sajdah, he dusted some sand from the ground. She immediately stopped him and said that this is an action contrary to the Sunnat of Nabi (sallallahu alaihi wasallam).
Once a slave (by the name of Aflah) did the very same thing in the presence of Nabi (sallallahu alaihi wasallam) and he (sallallahu alaihi wasallam) said: "O Aflah, let your face touch the sand!"

Some of the Muslim Rulers changed the Masnoon times of Salaat, i.e they ignored the Mustahab (desirable) times. Hadhrat Umme Salma (radhiAllaahu anha) said to them: "Nabi (sallallahu alaihi wasallam) used to read his Zuhr Salaat quickly and you read your Asr

Salaat quickly.”

DEMISE

Hadhrat Umme Salma (radhiAllaahu anha) passed away in the year 59 A.H. Hadhrat Abu Huraira (radhiAllaahu anhu) performed the Janaaza Salaat. At that time she was 84 years old. This is the view of Waaqidi.
Some other Ulama record her (radhiAllaahu anha)’s demise to be in the year 61 or 62 A.H. She was the last of the wives of Nabi (sallallahu alaihi wasallam) to pass away. May Allaah Ta`ala be pleased with her.

Hadhrat Zainub binti Jahsh (RadhiAllaahu anha)

After Nabi (sallallahu alaihi wasallam) married Hadhrat Umme Salma (radhiAllaahu anha), he (sallallahu alaihi wasallam) married Hadhrat Zainub binti Jahsh (radhiAllaahu anha). Her mother’s name was Umeema, who was the real paternal aunt of Nabi (sallallahu alaihi wasallam). Hadhrat Zainub binti Jahsh (radhiAllaahu anha) was first married to Hadhrat Zaid bin Haaritha (radhiAllaahu anhu), who was the freed slave of Nabi (sallallahu alaihi wasallam). After he had divorced her, then Allaah Ta`ala had given her in Nikah to Nabi (sallallahu alaihi wasallam).

FIRST NIKAH

her first husband, Hadhrat Zaid bin Haaritha (radhiAllaahu anhu)’s father’s name was Haaritha and his mother’s name was Sa`da. His mother was taking him to the family home when some hijackers took hold of him and sold him in the Bazaars of Macca Mukarrama. He was bought by Hakeem bin Hizaam, who was the nephew of Hadhrat Khadija (radhiAllaahu anha). He bought Hadhrat Zaid (radhiAllaahu anhu) for 400 dirhams and gave him to Hadhrat Khadija (radhiAllaahu anha). When she married Nabi (sallallahu alaihi wasallam), then she (radhiAllaahu anha) gave him as a gift to Nabi (sallallahu alaihi wasallam). Nabi-e-Kareem (sallallahu alaihi wasallam) freed him and made him like a son. He became known as Zaid bin Muhammed. He grew extremely fond and attached to Nabi (sallallahu alaihi wasallam) that when his father came to know that he was in Macca, he set out there to find him. When he was found, Nabi (sallallahu alaihi wasallam) gave him (Hadhrat Zaid (radhiAllaahu anhu)) a choice, and he chose staying with Nabi (sallallahu alaihi wasallam) rather than going back to his family. When Hadhrat Zaid (radhiAllaahu anhu) became mature, Nabi (sallallahu alaihi wasallam) made his Nikah to ‘Barkah’, his (sallallahu alaihi wasallam)’s slave-girl. Her title was Ummul Ayman. She ‘brought up’ Nabi (sallallahu alaihi wasallam) when she was in her youth. She belonged to Nabi (sallallahu alaihi wasallam)’s mother or father, and came as part of his (sallallahu alaihi wasallam)’s inheritance. She also accepted Islaam during the initial stages. She also made Hijrat to Madinah Shareef. Nabi (sallallahu alaihi wasallam) had great respect for her and he (sallallahu alaihi wasallam) used to say that after his mother she was his mother. Sometimes he (sallallahu alaihi wasallam) used to say that she is part of his family. The son of Hadhrat Zaid, Usama (radhiAllaahu anhu) was born of Ummul Ayman (radhiAllahu anha).
Whilst Hadhrat Zaid (radhiAllaahu anhu) was married to Ummul Ayman (radhiAllaahu anha), Nabi (sallallahu alaihi wasallam) intended to marry him to Hadhrat Zainub binti Jahsh (radhiAllaahu anha). When she received the proposal, Hadhrat Zainub binti Jahsh (radhiAllaahu anha) and her brother, Abdur Rahman, regarded it as being inappropriate that a Quraish woman marry a freed slave. Because of this Allaah Ta`ala revealed the following Aayat:
“It is not (admissible) for any believing male of female to have a choice in a matter which Allaah Ta`ala and His Rasul has decreed. And for that person who disobeys Allaah Ta`ala and His Rasul, indeed he manifestly astray.”

When the news of this Aayat was reported to Hadhrat Zainub binti Jahsh (radhiAllaahu anha) and her brother, she consented to marry him. Nabi (sallallahu alaihi wasallam) performed the Nikah, and stipulated the Mehr. Hadhrat Zainub binti Jahsh (radhiAllaahu anha) lived with her husband, and they stayed as husband and wife.
By this marriage, the action of Nabi (sallallahu alaihi wasallam) proved that incompatibility in marriage (although stressed on and advised by the Shariah), is not a hard and fast rule. A marriage where there is incompatibility, will be accepted in the Shariah. This incident also proves that piety overshadows everything else. Here Nabi (sallallahu alaihi wasallam) marries his real paternal aunt's daughter to a freed slave. An Aayat is also revealed with regard to this, which will be recited until the day of Qiyaamah. All this entrenches in the mind, especially those who hold high the pride of family lineage, that in Islaam a person's piety is the 'yard-stick'.

COMING INTO THE SANCTUARY OF NABUWWAT

Hadhrat Zainub (radhiAllaahu anha) remained in the Nikah of Hadhrat Zaid (radhiAllaahu anhu) for just over a year. There was no affinity between the two of them, and eventually Hadhrat Zaid (radhiAllaahu anhu) came to Nabi (sallallahu alaihi wasallam) and complained about Hadhrat Zainub (radhiAllaahu anha), and he said that he intended to divorce her. Nabi (sallallahu alaihi wasallam) advised him: "Keep your wife and fear Allaah Ta`ala." Nevertheless, they could still not agree. Later, with the consent of Nabi (sallallahu alaihi wasallam) he divorced her. After she had completed her Iddat, Nabi (sallallahu alaihi wasallam) sent Hadhrat Zaid (radhiAllaahu anhu) with his (sallallahu alaihi wasallam)'s proposal to Hadhrat Zainub (radhiAllaahu anha). At that time she was kneading dough. Hadhrat Zaid (radhiAllaahu anhu) told her: "Oh Zainub, glad tidings, Rasulullaah has sent me with a proposal (of marriage) for you." Hadhrat Zainub (radhiAllaahu anha) said that she does not do anything without consulting with Allaah Ta`ala first. Saying this she readied herself for Istikhaara Salaat. Here she began her Salaat, and on the other side Nabi (sallallahu alaihi wasallam) was receiving Wahi, that: "Thus when Zaid had terminated with her (Hadhrat Zainub (radhiAllaahu anha)), WE have given her in marriage to you."

Hadhrat Zainub (radhiAllaahu anha) became Nabi (sallallahu alaihi wasallam)'s wife. She 'prided' herself in this over the other wives that their guardians had given them in marriage to Nabi (sallallahu alaihi wasallam), whilst she was given by Allaah Ta`ala. Since Allaah Ta`ala had revealed an Aayat regarding Nabi (sallallahu alaihi wasallam)'s Nikah to her, she was privileged over the other wives of Nabi (sallallahu alaihi wasallam). After this Aayat, Nabi (sallallahu alaihi wasallam) went to Hadhrat Zainub (radhiAllaahu anha)'s house without her consent. From this Nikah, we learn a few things:

1. If someone takes (adopts) a child as his son (or daughter), he (or she) does not became the real son of the adopted father.

It will be correct for one to marry the (divorced or widowed) wife of his adopted son. The Arabs considered this as an evil thing, as they regarded an adopted child as one's real (blood) child. When Allaah Ta`ala had informed Nabi (sallallahu alaihi wasallam) that he should marry Hadhrat Zainub (radhiAllaahu anha), he (sallallahu alaihi wasallam) concealed it as he realised that people will consider this an evil and it would not auger well. Allaah Ta`ala had intended to divest this belief from the Arabs, that according to Islaam it is permissible to marry the (divorced) wife of one's adopted son. Allaah Ta`ala revealed the following Aayat: "And you kept this concealed in your heart, which Allaah Ta`ala wished to make clear. And you feared the people, when Allaah Ta`ala is the All Deserving to be feared."
This Aayat was a warning to Nabi (sallallahu alaihi wasallam). Hadhrat Hassan Basri (rahmatullahi alaihi) says that no other Aayat was revealed which was more severe (in reprimand) to Nabi (sallallahu alaihi wasallam) than this Aayat. If Nabi (sallallahu alaihi wasallam) had the choice to conceal any Aayat from the Qur`aan Shareef, then this Aayat was most deserving that he conceal it. Hadhrat Aisha (radhiAllaahu anha) also mentions this about this Aayat.

2. If a woman receives a proposal, then she should make Istikhaara. In this way she is consulting with Allaah Ta`ala, as to whether this is a good match for her.

This is also clear that if a woman understands that the man who is proposing to her, **is** a good match, nevertheless, she should still make Istikhaara, as there is great benefit therein. Allaah Ta`ala is the One who knows All things and He is the One who knows the unseen and the future. It could be possible that this woman is not capable of appreciating this prospective husband, and she thereby earns Allaah Ta`ala's anger due to her being insubordinate etc.. Note that there is no man better than Nabi (sallallahu alaihi wasallam), and yet Hadhrat Zainub (radhiAllaahu anha) made Istikhaara, when he (sallallahu alaihi wasallam) proposed.

3. All Muslims are 'brother's in Islaam. Hatred and opposition is not the work of believers.

When a man and woman get married, they strengthen ties of relationship between themselves and their families. if they get divorced then, too both parties should harbour no malice nor hatred for the other. They are still Muslim 'brothers' and 'sisters'. They should still have respect for each other. Each should desire good for the other. It is probably for this reason that Nabi (sallallahu alaihi wasallam) sent Hadhrat Zaid with the proposal to Hadhrat Zainub (radhiAllaahu anha). In our society, today, we have this evil attitude, that if a man and his wife get divorced, they become enemies of each other, even their families become enemies of each other.

4. Hadhrat Zaid (radhiAllaahu anhu)'s name appears in the Qur`aan Shareef, and no other Sahabi's name appears in the Qur`aan-e-Paak.

The slave of Allaah Ta`ala's messenger (sallallahu alaihi wasallam)'s name appears in the Qur`aan Shareef, and he is privileged to be given the cousin of Nabi (sallallahu alaihi wasallam) in marriage to him. His first wife (Ummul Ayman) was that personality, who Nabi (sallallahu alaihi wasallam) regarded as (being equal to) his mother.

WALIMAH

Hadhrat Zainub (radhiAllaahu anha) was married to Nabi (sallallahu alaihi wasallam) on in Zul Qa`da 5 A.H. Some historians mention the year as being the 3rd A.H., however the former is the correct one. After she spent the first night with Nabi (sallallahu alaihi wasallam), Nabi (sallallahu alaihi wasallam) gave a Walimah on the following day. He had a goat slaughtered and fed it for the Walimah. Hadhrat Anas (radhiAllaahu anhu) says that Nabi (sallallahu alaihi wasallam) did not make such a Walimah for any of his other wives.

Besides the goat which Nabi (sallallahu alaihi wasallam) had slaughtered, Umme Salim (radhiAllaahu anha), the mother of Hadhrat Anas (radhiAllaahu anhu) also sent some 'Hareera' (a type of a batter). At least 300 people attended this Walimah and filled their bellies.

Nabi (sallallahu alaihi wasallam) told Hadhrat Anas (radhiAllaahu anhu) to go and call so and so, and whoever he meets on the way, to the Walimah. Hadhrat Anas (radhiAllaahu anhu) said that he called so many persons that the room of Nabi (sallallahu alaihi wasallam) was filled to it's capacity. It was said to the people to make groups on ten and sit down. Nabi (sallallahu alaihi wasallam) placed his Mubarak (blessed) hands in the food and it increased. The food had so much of Barkat, that all the people ate therefrom and still there was left-over. After everyone had eaten, Nabi (sallallahu alaihi wasallam) told Hadhrat Anas (radhiAllaahu anhu) to lift the pot of food. Hadhrat Anas (radhiAllaahu anhu) says that he could not ascertain whether the pot was more full then or before everyone had eaten (i.e. owing to the Barkat bestowed by Allaah Ta`ala upon the food).

REVELATION OF HIJAAB

Until then the order for Purdah was not yet revealed. At the occasion of Nabi (sallallahu alaihi wasallam)'s Nikah to Hadhrat Zainub (radhiAllaahu anha), when he (sallallahu alaihi wasallam) called everyone to the Walimah, Hadhrat Zainub (radhiAllaahu anha) sat alone, facing the wall. Then the Aayat for Purdah was revealed. Hadhrat Anas (radhiAllaahu anhu) reports: " Why and where was the order for Purdah revealed. I know this better than anyone else. The first time the order for Purdah was revealed, was on the occasion of the Walimah of Hadhrat Zainub binti Jahsh (radhiAllaahu anha). In the morning after the Nikah, Nabi (sallallahu alaihi wasallam) called the people to the Walimah. After the people who were invited had eaten, most of them went away, but some remained behind and were sitting and talking. They stayed for quite a while. This caused great difficulty to Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) wanted them to leave, however he could not tell them to do so, given the situation. In order for them to leave, Nabi (sallallahu alaihi wasallam) stood up and walked away, I also followed him. He (sallallahu alaihi wasallam) walked upto the doorstep of Hadhrat Aisha (radhiAllaahu anha), and went back, in the hope that they had left. I also returned with him. When he(sallallahu alaihi wasallam) came back, he saw that these people were still sitting there. Nabi (sallallahu alaihi wasallam) again went, towards the room of Hadhrat Aisha (radhiAllaahu anha), and when he came upto the doorstep, he (sallallahu alaihi wasallam) returned, hoping that they had left. I followed him (sallallahu alaihi wasallam). When Nabi (sallallahu alaihi wasallam) returned, he found that they had left. Nabi (sallallahu alaihi wasallam) then placed a Purdah (screen) between the two of us, and the Aayat of Purdah was revealed."
This is the narration of Bukhari Shareef.
In Muslim Shareef, the narration states: "When the people left, then I (Hadhrat Anas (radhiAllaahu anhu) also started entering the room after Nabi (sallallahu alaihi wasallam). However, Nabi (sallallahu alaihi wasallam) placed a Purdah between the two of us, and the Aayat of Purdah was revealed."
The Aayat which is advice for the believers, is as follows:
"O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for it's preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allaah Ta`ala is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts."

Hadhrat Anas (radhiAllaahu anhu) says that he was the first to hear this Aayat. He further says that Nabi (sallallahu alaihi wasallam) went outside and related this Aayat to the Sahabah.
NOTE: We had narrated a Hadith from Bukhari Shareef, regarding Hadhrat Saudah (radhiAllaahu anha), where it was mentioned that the Aayat for Purdah was revealed because of her incident, where she was going to relieve herself, and Hadhrat Umar (radhiAllaahu anhu) recognised her and said what he had said (refer to this in the section of Hadhrat Saudah (radhiAllaahu anha). There is no conflict between this that the Aayat for Purdah was revealed for any one of them. It could be that this Aayat was revealed, at about the time when Hadhrat Saudah (radhiAllaahu anha)'s incident took place and it was revealed concerning both these wives of Nabi (sallallahu alaihi wasallam).

HER IBAADAT AND TAQWA

Hadhrat Zainub (radhiAllaahu anha) used to perform Ibaadat in abundance. Hadhrat Aisha (radhiAllaahu anha) reports that she did not see any woman better

than Hadhrat Zainub (radhiAllaahu anha). She says that she knew no one who was more Allaah fearing, truthful, one who strengthens family ties, one who gives charity freely, than Hadhrat Zainub (radhiAllaahu anha). When Hadhrat Aisha (radhiAllaahu anha) was slandered (see incident in the section of Hadhrat Aisha (radhiAllaahu anha)), Hadhrat Zainub (radhiAllaahu anha) was the one who said in clear, unambiguous terms that she knew no evil of Hadhrat Aisha (radhiAllaahu anha).
Hadhrat Aisha (radhiAllaahu anha) says that amongst the wives of Nabi (sallallahu alaihi wasallam), Hadhrat Zainub (radhiAllaahu anha) was the only one who compared to her in status. Allaah Ta`ala saved her from lies owing to her piety.
Hadhrat Umme Salma(radhiAllaahu anha) says the following regarding Hadhrat Zainub (radhiAllaahu anha): "She was pious, kept many fasts and spent many nights in Salaat. She worked with her hands (and earned for herself), and spent therefrom on the poor."

Nabi (sallallahu alaihi wasallam) once said to Hadhrat Umar (radhiAllaahu anhu) that Hadhrat Zainub binti Jahsh (radhiAllaahu anha) was "Owaahun" (Arabic term). A third person who was present, asked as to what a "Owaahun" is. Nabi (sallallahu alaihi wasallam) replied that she exercised extreme humility and concentration (in Ibaadat) and she cried excessively in front of Allaah Ta`ala.

SADAQAH (CHARITY)

Hadhrat Zainub (radhiAllaahu anha) was very generous. She earned money of her hands and she spent it upon the poor. This earned her the title of "Refuge of the poor". Hadhrat Aisha (radhiAllaahu anha) says that she never saw any woman like Hadhrat Zainub (radhiAllaahu anha), who earned from hard toiling and then spend this on the poor. In this way she gained closeness to Allaah Ta`ala.
Hadhrat Umar (radhiAllaahu anhu) specified (after his Khilaafat) a sum of 12 000 dirhams for Hadhrat Zainub (radhiAllaahu anha). This money was only accepted by her for one year. When she received it she made the following du`aa: "O Allaah, do not let this money reach me next year, surely it is a Fitnah." Immediately after she received this money, she distributed it amongst her friends and the needy. When Hadhrat Umar (radhiAllahu anhu) heard this he went to her home, stood outside, made salaam and told her that he had heard about her distributing all the money. Thereafter he sent another thousand dirhams for her to spend on herself, but she distributed this also. When Hadhrat Zainub (radhiAllaahu anha) passed away, Hadhrat Aisha (radhiAllaahu anha) said: "The praise- worthy one, and the one who performs excessive Ibaadat has passed on, and (she left, leaving) the orphans and widows destitute."

HAJJ

Hadhrat Zainub (radhiAllaahu anha) made Hajj with Nabi (sallallahu alaihi wasallam). She never performed another Hajj thereafter, because Nabi (sallallahu alaihi wasallam) told his wives that after the Hajj, they should all remain in their homes. Hadhrat Zainub and Saudah (radhiAllaahu anhuma), did not go for another Hajj. They took an oath and said that they will never (after that Hajj) even mount an animal. The other wives of Nabi (sallallahu alaihi wasallam) went for other Hajj after the one they performed with Nabi (sallallahu alaihi wasallam). They understood, Nabi (sallallahu alaihi wasallam)'s prohibition of going out of their homes as meaning casual and unnecessary emergence. They understood that their emergence for Hajj was permissible.

DEMISE

Hadhrat Zainub (radhiAllaahu anha) passed away in the year 20 A.H. Hadhrat Umar (radhiAllaahu anhu) performed her Janaaza Salaat. At the time of Nabi (sallallahu alaihi wasallam)'s demise, he (sallallahu alaihi wasallam) left nine wives. From all of them, Hadhrat Zainub (radhiAllaahu anha) wa the first to pass away. Nabi (sallallahu alaihi wasallam) mentioned about her demise, during his lifetime. Hadhrat Aisha (radhiAllaahu anha) narrates as follows: "Some of Nabi (sallallahu alaihi wasallam)'s wives once asked him as to which of his (sallallahu alaihi wasallam)'s wives will follow him, after his demise. Nabi (sallallahu alaihi wasallam) replied that the one with the longest hand. After they heard this, the wives took a measure and started measuring their hands. It turned out that Hadhrat Saudah (radhiAllaahu anha)'s hand was the longest. All of us accepted that she will be the first of us to pass away after Nabi (sallallahu alaihi wasallam). When Hadhrat Zainub (radhiAllaahu anha) passed away, we understood that Nabi (sallallahu alaihi wasallam) did not mean longest as in measure, he (sallallahu alaihi wasallam) meant the one who was the most generous in giving Sadaqah. Hadhrat Zainub (radhiAllaahu anha) excelled in the giving of Sadaqah, from all of us." [Bukhari]
The narration in Muslim Shareef, states : "At the end we realised that the one with the longest hand was Hadhrat Zainub (radhiAllaahu anha), because she used to earn with her hands and spend upon the poor."

WASIYAT (BEQUEST)

Hadhrat Zainub (radhiAllaahu anha) said at the time of her death that she had already prepared her Kafan (shroud), and Umar (radhiAllaahu anhu) has also sent one, so she must be enshrouded in one and the other must be given in charity. Her sister, Hadhrat Hamna (radhiAllaahu anha) gave in Sadaqah, the Kafan which Hadhrat Zainub (radhiAllaahu anha) had prepared for herself. Subhaanallah, even at her dying moments, she considers the plight of the less privileged. The other wives of Nabi (sallallahu alaihi wasallam) gave her Ghusal. Her body was placed under a canopy, which was made by Hadhrat Binti Umais (radhiAllaahu anha), who had seen a similar thing being used in Abyssinia. This canopy provided for an excellent Purdah. Hadhrat Umar (radhiAllaahu anhu) liked this idea very much. At first, Hadhrat Umar (radhiAllaahu anhu) made an announcement, that only the Mahram relatives of Hadhrat Zainub (radhiAllaahu anha) may attend her funeral. After he had seen the canopy, he made another announcement, that all may attend the funeral of their Mother (i.e. Hadhrat Zainub (radhiAllaahu anha)).
When they arrived at the graveyard, Hadhrat Umar (radhiAllaahu anhu) intended to descend into the grave and take the body of Hadhrat Zainub (radhiAllaahu anha) into the grave, however, he first asked the wives of Nabi (sallallahu alaihi wasallam) if it was permissible for him to do so. They replied in the negative and said that only those persons are allowed to go into the grave, who used to see and meet Hadhrat Zainub (radhiAllaahu anha) during her lifetime, i.e. those for whom Shar`i Hijaab was not necessary. Hadhrat Umar (radhiAllaahu anhu) changed his plan and her Mahram relatives lowered her into the grave. Hadhrat Umar (radhiAllaahu anhu) sat at the grave side whilst Hadhrat Zainub (radhiAllaahu anha) was being buried, and other senior Sahabah were standing. All this is reported in the kitaab; "Kanzul Ummaal". It is stated in "Bidaya" that Hadhrat Zainub (radhiAllaahu anha) is buried in Jannatul Baqi. May Allaah Ta`ala be pleased with her.
"The praise- worthy one, and the one who performs excessive Ibaadat has passed on, and (she left, leaving) the orphans and widows destitute."

Hadhrat Juwairia bintil Haarith (radhiAllaahu anha)

Nabi (sallallahu alaihi wasallam) married Hadhrat Juwairia (radhiAllaahu anha) after he (sallallahu alaihi wasallam) had married Hadhrat Zainub binti Jahsh (radhiAllaahu anha). Her father's name was Haarith. She was brought back as a slave, after the expedition

of Banu Mustaliq. The entire incident is as follows:
Nabi (sallallahu alaihi wasallam) came to know that the tribe of Banu Mustaliq were making ready for a war with the Muslims. Their leader was Haarith bin Abi Diraar (he was the father of Hadhrat Juwairia (radhiAllaahu anha), and later became a Muslim. Nabi (sallallahu alaihi wasallam) took about 700 Sahabah with him and they headed for the tribe of Banu Mustaliq. He (sallallahu alaihi wasallam) left Hadhrat Abu Zarr Ghiffaari or Nameela bin Abdullah Laithi (radhiAllaahu anhuma) behind to control Madinah Shareef. This was in the 5th or 6th year A.H. On their way they came to a pond nearby Banu Mustaliq, known as "Muryasa`". Here they met with the enemy. This battle was also known as "Ghazwa Muryasa`a". Prior to the battle starting Nabi (sallallahu alaihi wasallam) sent Hadhrat Umar (radhiAllaahu anhu) to proclaim to the enemy: "Say 'Laa Ilaaha Illallahu' and you will save yourself and your wealth." The enemies refused to accept the invitation to Islaam. The battle begun, and Nabi (sallallahu alaihi wasallam) gave the order for attack, and all the Sahabah attacked at once, with the result, they (Sahabah) were victorious. Ten person of the Banu Mustaliq were killed. Two of them were killed by Hadhrat Ali (radhiAllaahu anhu). One Sahabi, by the name of Hadhrat Hishaam (radhiAllahu anhu) was martyred in this battle.

<u>COMING INTO THE SANCTUARY OF PROPHETHOOD</u>

This battle resulted in a great deal of prisoners and wealth coming into the hands of the Muslims. Hadhrat Juwairia (radhiAllaahu anha) was also amongst the prisoners. Nabi (sallallahu alaihi wasallam) distributed the prisoners amongst the Sahabah (radhiAllaahu anhum). Hadhrat Juwairia (radhiAllaahu anha) came into the share of Hadhrat Thaabit bin Qais bin Shimaas (radhiAllaahu anhu) or his cousin. However, Hadhrat Juwairia (radhiAllaahu anha) did not wish to live as a slave and she entered into a Kitaabat agreement with her owner (i.e. an agreement where the slave and master agree on a specified price, whereby the slave is set free). She came into the presence of Nabi (sallallahu alaihi wasallam) and told him that she is the daughter of Haarith bin Abi Diraar, the leader of the Banu Mustaliq, and that she has the misfortune of now being a slave. She mentioned regarding her Kitaabat agreement with Hadhrat Thaabit (radhiAllaahu anhu) [or his cousin] and that she has now come to Nabi (sallallahu alaihi wasallam) for assistance. Nabi (sallallahu alaihi wasallam) asked her if she would not like a better prospect than just money for her freedom. She asked what it was. Nabi (sallallahu alaihi wasallam) said that he (sallallahu alaihi wasallam) will pay for her freedom and get married to her. She replied: "Oh Rasulullaah, I am prepared." Nabi (sallallahu alaihi wasallam) paid for her release and he married her after that.

Hadhrat Juwairia (radhiAllaahu anha)'s first husband was Musaafi` bin Safwaan, who was killed in that very battle, where she was taken prisoner.
Hadhrat Juwairia (radhiAllaahu anha) says: "Three days before Nabi (sallallahu alaihi wasallam) made his way to Banu Mustaliq, I saw in a dream that the moon came out of Madinah Tayyibah and settled on my lap. I did not deem it appropriate to relate this dream to anyone. When we were taken prisoner after the battle, all my hopes regarding this dream came to realisation, and Alhamdulillah, it was completed, when Sayed-e-Aalam (sallallahu alaihi wasallam) freed me and thereafter married me."

<u>HER COMING INTO THE SANCTUARY OF NABUWWAT WAS A BLESSING FOR THE ENTIRE TRIBE</u>

When Nabi (sallallahu alaihi wasallam) married Hadhrat Juwairia (radhiAllaahu anha), this news reached Madinah Tayyibah. The tribe of Hadhrat Juwairia (radhiAllaahu anha) were all distributed as slaves amongst the Sahabah (radhiAllaahu anhum). When this news spread, then the Sahabah started freeing these slaves, as they were the in-laws of Nabi (sallallahu alaihi wasallam). How could they now be kept on captivity? Hadhrat Juwairia (radhiAllaahu anha) says that she did not even broach the subject with Nabi (sallallahu alaihi wasallam). The Sahabah, on their own free will freed my tribesmen and family. This news was given to me by a cousin of mine.

When I heard this, I thanked Allaah Ta`ala.
Hadhrat Aisha (radhiAllaahu anha) mentioned the following regarding this incident: "The Nikah Of Nabi (sallallahu alaihi wasallam) to Juwairia resulted in the freeing of 100 prisoners of the Banu Mustaliq. I do not know of any woman who was more blessed for her tribe than her(i.e. Hadhrat Juwairia (radhiAllaahu anha))."

HER REFUSAL TO GO WITH HER FATHER AND LEAVE NABI (SALLALLAHU ALAIHI WASALLAM)

When Nabi (sallallahu alaihi wasallam) freed and married Hadhrat Juwairia (radhiAllaahu anha), her father came to Nabi (sallallahu alaihi wasallam) and told him (sallallahu alaihi wasallam) that his daughter was from an honourable family, and that it would not be cultured to keep her as a slave. Therefore he requested, that Nabi (sallallahu alaihi wasallam) release her. Nabi (sallallahu alaihi wasallam) asked him as to what he would say if Nabi (sallallahu alaihi wasallam) would give Hadhrat Juwairia (radhiAllaahu anha) a choice, as to what she decides to do. Haarith agreed wholeheartedly. Thereafter Haarith went to Hadhrat Juwairia (radhiAllaahu anha) and told her that Nabi (sallallahu alaihi wasallam) had given her a choice, as to whether she would stay or come with him. Hadhrat Juwairia (radhiAllaahu anha) said: "I choose Allaah Ta`ala and His Rasul (sallallahu alaihi wasallam)."

FATHER'S ACCEPTANCE OF ISLAAM

After witnessing a miracle of Nabi (sallallahu alaihi wasallam), the father of Hadhrat Juwairia (radhiAllaahu anha) also accepted Islaam. The details are as follows:
at the occasion of the battle of Banu Mustaliq, Haarith (father of Hadhrat Juwairia (radhiAllaahu anha)) somehow managed to escape from being taken a prisoner. He later made his way to Madinah Tayyibah, with many camels, with the intention of freeing his daughter. From all the camels, he hid two of the camels in the valley of 'Aqeeq', and proceeded with the balance to Nabi (sallallahu alaihi wasallam). Here he offered these camels in lieu of his Daughter. Nabi (sallallahu alaihi wasallam) asked him about the two camels which he hid in the valley of 'Aqeeq'. Upon hearing this he read the Kalima-e-Shahaadat, and said that surely he (sallallahu alaihi wasallam) is the Prophet of Allaah Ta`ala, and that besides Allaah Ta`ala, none else would have known of the camels. He said that Allaah Ta`ala must have informed Nabi (sallallahu alaihi wasallam) of the camels. Together with him, two of his daughters and many persons of his tribe accepted Islaam. In view of the previously related incident, it is apparent that Hadhrat Haarith (radhiAllaahu anhu) intended taking his daughter, Hadhrat Juwairia (radhiAllaahu anha) back home with him. However, she refused of her own will.

CHANGE OF NAME

Nabi (sallallahu alaihi wasallam) used to change names that were inappropriate. Hadhrat Juwairia (radhiAllaahu anha)'s name was "Barrah". Nabi (sallallahu alaihi wasallam) changed it to Juwairia.
Another girl's name was Barrah, and Nabi (sallallahu alaihi wasallam) changed it to Zainub. One girl's name was Aasiya (with the Arabic letter 'Sword' - meaning a sinner), Nabi (sallallahu alaihi wasallam) changed her name to Jameela. One man's name was Hazan (meaning: hard), Nabi (sallallahu alaihi wasallam) changed it to Sahal.
Nabi (sallallahu alaihi wasallam) said that on the day of Qiyaamah, people will be called by their names, hence good names should be given.
The name "Barrah" means: pious woman. If someone asks this woman her name and she says "Barrah" (i.e. a pious woman), this would constitute self-praise, which is not good, hence Nabi (sallallahu alaihi wasallam) changed such names.

REMEMBRANCE OF ALLAAH TA`ALA

Hadhrat Juwairia (radhiAllaahu anha) used to make excessive Zikr of Allaah Ta`ala. Once, Nabi (sallallahu alaihi wasallam) saw her making Zikr on the Musallah, after Fajr Salaat for a very long time (right upto mid-morning). When Nabi (sallallahu alaihi wasallam) came to her at Chaasht time, she was still sitting in the same place, he (sallallahu alaihi wasallam) asked her: "Are you still sitting here from that time (Fajr)?" She replied in the affirmative. Nabi (sallallahu alaihi wasallam) told her that he had read four sentences thrice, and the reward received for these sentences (if measured) comparing to her Zikr, will outweigh it. The four sentences are as follows: "Subhaanallahi wa Bihamdihi, Adada Khalqihi wa Ridha Nafsihi wa Zeenata Arshihi wa Midaada Kalimaatihi."

DEMISE

Hadhrat Juwairia (radhiAllaahu anha) passed away in the 50th year A.H. Waaqidi has shown her demise to be in the year 56 A.H. It has also been stated that Marwaan bin Hakam read her Janaaza Salaat.

Hadhrat Umme Habiba (RadhiAllaahu anha)

After Nabi (sallallahu alaihi wasallam) married Hadhrat Juwairia (radhiAllaahu anha), he (sallallahu alaihi wasallam) married the daughter of Hadhrat Abu Sufyaan (radhiAllaahu anhu), Hadhrat Umme Habiba (radhiAllaahu anha). Her mother, Safiyya binti Abil Aas, was the paternal aunt of Hadhrat Uthmaan bin Affaan (radhiAllaahu anhu). Her father Abu Sufyaan, is the same Abu Sufyaan, who had opposed Nabi (sallallahu alaihi wasallam) for many years. He accepted Islaam later. His name was Sakhar. Hadhrat Mu`aawiya (radhiAllaahu anhu), who is better known as Ameer Mu`aawiya, was the brother of Hadhrat Umme Habiba (radhiAllaahu anha).

MIGRATION TO ABYSSINIA

Hadhrat Umme Habiba (radhiAllaahu anha)'s name was Ramla. Some have said that it was Hind. Her first husband's name was Ubaidullah Bin Jahsh . Both of them accepted Islaam in the initial stages. And due to the difficulties imposed upon the believers by the Mushrikeen, they migrated to Abyssinia. There she gave birth to a daughter, who was named Habiba. Hadhrat Umme Habiba (radhiAllaahu anha) became known by this title, because of this daughter of hers. Her husband, Ubaidullah accepted the christian faith and he left the fold of Islaam. He also tried to convince Hadhrat Umme Habiba (radhiAllaahu anha) to leave Islaam, but Allaah Ta`ala kept her Imaan strong and firm upon Islaam.

Hadhrat Umme Habiba (radhiAllaahu anha) says: "I once saw my (first) husband in a dream, in a very evil form and I became frightened. When I awoke in the morning then I realised that he had become a christian. Now I understood what my dream meant. I related my dream to him and encouraged him to accept Islaam, but he refused, and started drinking (alcohol) excessively. He died as a Kaafir."

HER COMING INTO THE SANCTUARY OF NABUWWAT

Hadhrat Umme Habiba (radhiAllaahu anha) says: "I saw a dream in which someone was repeatedly saying ; 'Yaa Ummul Mu`mineen'. When I saw this dream, I became scared. Later the interpretation of this dream became a reality, when the Abyssinian king, Najjaashi, sent his special (female) attendant to me with the news that Nabi (sallallahu alaihi wasallam) had sent a proposal for marriage, and that he should perform the Nikah. When I heard this I made a du`aa for the servant; 'May Allaah Ta`ala also give you glad tidings!' She

then told me to get a Wakeel (representative). I appointed Khalid bin Saeed bin Aas (radhiAllaahu anhu) as my Wakeel, since he was a relative of mine, who had also come to Abyssinia. Out of happiness, I gave this slave of the king my two bangles and rings, etc. which I had on me at that time, they were made of silver.
When evening came then Najjaashi called Hadhrat Ja`far bin Abi Talib (radhiAllaahu anhu) and all the others who had made Hijrat to Abyssinia, and were now resident there. Najjaashi then commenced with the Khutbah, after reciting the Khutbah, he said: "Muhammed (sallallahu alaihi wasallam) has requested that I marry him to Umme Habiba, the daughter of Abu Sufyaan, hence I have agreed to do so. Saying this Najjaashi stipulated an amount of 400 dinars (gold coins) as Mehr, and he gave this amount, in cash, in front of the group that were present.
Thereafter Hadhrat Khalid bin Saeed bin Aas (radhiAllaahu anhu) gave a Khutbah and said: "I have accepted the proposal (on behalf of Hadhrat Umme Habiba (radhiAllaahu anha)) and give Umme Habiba binti Sufyaan in Nikah to Rasulullaah (sallallahu alaihi wasallam)." Thereafter, he took the dinars given in Mehr by Najjaashi and left. All the others also left. Najjaashi told them to wait as he wished to feed them after the Nikah. Food was served and they all ate. Thereafter they all left. This occurred in the year 7 A.H. According to some it was the 6th year A.H.
Hadhrat Umme Habiba (radhiAllaahu anha) says that after she received the Mehr, she gave fifty dinars to the slave girl of Najjaashi. She returned it saying that Najjaashi has forbidden her from taking these gifts of hers. She also returned the other things given to her by Hadhrat Umme Habiba (radhiAllaahu anha). When Abu Sufyaan (radhiAllaahu anhu) heard this news he was shattered, because at that time he was not yet a Muslim, and he still harboured antagonism for Nabi (sallallahu alaihi wasallam). He considered this a victory for Nabi (sallallahu alaihi wasallam) that he (sallallahu alaihi wasallam), although being pursued and hounded by the Maccans, has made Nikah to the daughter of Abu Sufyaan.

ARRIVAL IN MADINAH FROM ABYSSINIA

The day after the Nikah was performed, Najjaashi sent some scented goods to Hadhrat Umme Habiba (radhiAllaahu anha) for her to take with her, and he sent her in the care of Hadhrat Sharjaeel (radhiAllaahu anhu), who took her to Madinah. Upon her arrival there, she lived with Nabi (sallallahu alaihi wasallam), and the dream which she saw, where someone was calling out 'Ummul Mu`mineen, was realised.

HONOUR FOR NABI (SALLALLAHU ALAIHI WASALLAM)

Hadhrat Umme Habiba (radhiAllaahu anha) used to honour and respect Nabi (sallallahu alaihi wasallam) greatly. When she reached Madinah Shareef, her father also came there to conclude some of the details with regard to the peace treaty of Hudaibia. When he came there, he intended to see his daughter, Hadhrat Umme Habiba (radhiAllaahu anha) as well. When he came to her house, he was about to sit down on the bed, when Hadhrat Umme Habiba (radhiAllaahu anha) folded it up and said that he cannot sit down. He asked her: "What are you doing? Am I not worthy of this bed?"
Hadhrat Umme Habiba (radhiAllaahu anha) told him that it was the bed of Nabi (sallallahu alaihi wasallam) and that he (her father) being a Mushrik cannot sit thereupon. Hearing this, her father said that she has become spoilt and evil.
Hadhrat Abu Sufyaan (radhiAllaahu anhu) became a Muslim on the occasion of the conquest of Macca. Because of his severe opposition to Nabi (sallallahu alaihi wasallam) upto then, the Muslims grew to dislike him and they did not even want to sit next to him. Once he went to Nabi (sallallahu alaihi wasallam) and said: "I have three requests, will you accept it?" Nabi (sallallahu alaihi wasallam) asked him to explain. He said: "O Rasulullaah, I have a lovely daughter, Umme Habiba, who i give to you in Nikah." Nabi (sallallahu alaihi wasallam) replied: "That is fine." Then Abu Sufyaan said that he makes his son the scribe of Nabi (sallallahu alaihi wasallam). Nabi

(sallallahu alaihi wasallam) accepted this. The third request that he made was that Nabi (sallallahu alaihi wasallam) make him the leader of one of his (sallallahu alaihi wasallam)'s army, so that: "I may fight with the Kuffaar, like how I fought with the Muslims." Nabi (sallallahu alaihi wasallam) accepted this also. This is a narration in Muslim Shareef. From here it appears that Hadhrat Umme Habiba (radhiAllaahu anha) was given in Nikah to Nabi (sallallahu alaihi wasallam) by her father, in Madinah Shareef. This is incorrect, because when Hadhrat Umme Habiba (radhiAllaahu anha) was married to Nabi (sallallahu alaihi wasallam), her father was still a Kaafir. The Muhadditheen (commentators of Hadith) have mentioned this portion in Muslim Shareef as incorrect.

CONFORMITY TO THE HADITH

Hadhrat Umme Habiba (radhiAllaahu anha) used to follow the orders and instructions of Nabi (sallallahu alaihi wasallam) very diligently.
Once Nabi (sallallahu alaihi wasallam) said that if a person reads 12 Rakaats during the day and night, Allaah Ta`ala will build for him a beautiful palace in Jannat. These 12 Rakaats are: 4 Rakaats before Zuhr Salaat, 2 after Zuhr Salaat, 2 after Maghrib Salaat, 2 after Esha Salaat and 2 before Fajr. This is narrated in Tirmidhi Shareef. These Rakaats are known as Sunnat-e-Muakkadah. Hadhrat Umme Habiba (radhiAllaahu anha) reported this Hadith and she remained steadfast on these instructions.
It is reported in Musnad-e-Ahmed, that Hadhrat Umme Habiba (radhiAllaahu anha) said: "I always read these Rakaats, after I had heard Nabi (sallallahu alaihi wasallam) saying it."
Hadhrat Umme Habiba (radhiAllaahu anha) reports that Nabi (sallallahu alaihi wasallam) said that if a woman believes in Allaah Ta`ala and the last day, it is not Halaal for her to mourn the death of anyone for more than three days and three nights, except her husband, whose death she may mourn for four months and ten days.
When her father, Hadhrat Abu Sufyaan (radhiAllaahu anhu) passed away, she put on scent on the third day, and said: "I do not have a desire for putting on scent, however, by my putting this on, it cannot be construed that I am in mourning."
Hadhrat Aisha (radhiAllaahu anha) reports that when Nabi (sallallahu alaihi wasallam) was on his death bed, some of his wives were speaking and one of them mentioned about a christian library, in Abyssinia, by the name of Maria. Since Hadhrat Umme Habiba and Umme Salma (radhiAllaahu anhuma) were in Abyssinia and they saw this library, and they related about its beautiful structure and about the pictures that are inside it. Nabi (sallallahu alaihi wasallam) lifted his head said that these people would build a structure around the grave of any of their pious predecessors. Then they would place pictures of that person therein. Nabi (sallallahu alaihi wasallam) said: "These (people who do this type of thing) are the worst of Allaah Ta`ala's creation." [Mishkaat]

CONCERN FOR THE HEREAFTER

Hadhrat Umme Habiba (radhiAllaahu anha) used to perform Ibaadat in abundance. She also practised abstinence. She had a great concern for the hereafter. When she was on her death bed, she called for Hadhrat Aisha (radhiAllaahu anha) and asked her to forgive her for any trouble she may have caused her during their lifetimes, due to the two of them being on 'opposing' sides from the co-wives of Nabi (sallallahu alaihi wasallam). Hadhrat Aisha (radhiAllaahu anha) forgave her and made du`aa for her forgiveness. Thereafter, Hadhrat Umme Habiba (radhiAllaahu anha) said: "May Allaah Ta`ala make you happy, just as you have made me happy now." Thereafter she called for Hadhrat Umme Salma (radhiAllaahu anha) and the same type of exchange took place between the two of them.

DEMISE

Hadhrat Umme Habiba (radhiAllaahu anha) passed away in the year 44 A.H.
Some have reported it to be in the year 42 A.H., while others have shown it to be 56 A.H. 'Al-Isaaba' has not authenticated this opinion.
Hadhrat Ali bin Hussein (radhiAllaahu anhuma) reports that once, owing to some work, he dug up a corner of his home, which was adjoining the home of Hadhrat Ali (radhiAllaahu anhu). There he found a stone, which had the following written thereupon: "This is the grave of Ramla binti Sakhar". This stone was left there and covered in sand.
May Allaah Ta`ala be pleased with her.

Hadhrat Safiyya (RadhiAllaahu anha)

After Nabi (sallallahu alaihi wasallam)'s Nikah to Hadhrat Umme Habiba (radhiAllaahu anha), he (sallallahu alaihi wasallam) married Hadhrat Safiyya (radhiAllaahu anha), who was from the family of Hadhrat Haroon (alaihi salaam). Her father's name was Huyay bin Akhtab and her mother's name was Barrah binti Samwaal. Prior to her Nikah with Nabi (sallallahu alaihi wasallam) she was married to two other persons, one after the other. Her first husband was Salaam bin Mushkim and the second was Kanana bin Abil Haqeeq.

HER COMING INTO THE SANCTUARY OF NABUWWAT

Hadhrat Safiyya (radhiAllaahu anha) saw many dreams, whose interpretations meant that she was to become the wife of Nabi (sallallahu alaihi wasallam). Once she saw in a dream that the moon came onto her lap. When she related this dream to her mother, she gave her a hard slap and told her: "Do you wish that you come into the Nikah of the Shah of Arabia (Nabi (sallallahu alaihi wasallam)?" The narrator of this says that the effects of this slap upon the face of Hadhrat Safiyya (radhiAllaahu anha), by her mother remained thereupon until her Nikah to Nabi (sallallahu alaihi wasallam). When Nabi (sallallahu alaihi wasallam) saw this he asked her regarding it, and she narrated the entire incident.
Once she saw in a dream, that the sun fell upon her chest. When she related this dream to her, then husband, he also told her what her mother had told her, that: "Do you wish to come into the Nikah of the Shah of Arabia, who has come and taken up residence near us?" This incident occurred at that time when Nabi (sallallahu alaihi wasallam), went for battle and reached their area (Khyber).
In the 7th year A.H. Nabi (sallallahu alaihi wasallam), went to Khyber, which was a place where jews resided. They lived in such a way that there were many forts, a community of people lived in each fort. In the 4th A.H., when Nabi (sallallahu alaihi wasallam) expelled the Banu Nadhir (jews) from Madinah Tayyibah, some of them went to Syria and others settled in Khyber. The father of Hadhrat Safiyya (radhiAllaahu anha), who was the chief of the Banu Nadhir, settled in Khyber. As Nabi (sallallahu alaihi wasallam) neared Khyber, some of the people were out of their forts and when they saw the Muslim army coming they ran back saying: "Muhammed and his army are coming!" Nabi (sallallahu alaihi wasallam) surrounded their forts and conquered them one by one. The last fort to be conquered was surrounded for ten days. A person by the name of Murhab, who was the chief of this fort was killed and the husband of Hadhrat Safiyya (radhiAllaahu anha) was also killed in this battle.
When the battle was completed, all the prisoners were gathered and Hadhrat Safiyya (radhiAllaahu anha) was amongst them. Hadhrat Dahya (radhiAllaahu anhu) came to Nabi (sallallahu alaihi wasallam) and said that he would like to have a slave-girl. Hadhrat Dahya (radhiAllaahu anhu) chose Hadhrat Safiyya (radhiAllaahu anha). Another person came to Nabi (sallallahu alaihi wasallam) and said: "Oh Rasulullaah, the slave that Dahya has chosen is the (daughter of the) leader of the tribe of Banu Nadhir and Quraidha. It is only fitting and appropriate that you take her for yourself."
Nabi (sallallahu alaihi wasallam) asked for Hadhrat Dahya (radhiAllaahu anhu) to be brought to him. Nabi (sallallahu alaihi wasallam) told him to choose another slave (in place of Hadhrat Safiyya (radhiAllaahu anha)) from the prisoners and he happily consented. Nabi (sallallahu alaihi wasallam) took Hadhrat Safiyya (radhiAllaahu anha) for himself, freed her and made Nikah with her.

It is said that her name was Zainub. She received the name Safiyya owing to the fact that Nabi (sallallahu alaihi wasallam) chose her for himself. The meaning of the word Safiyya is 'the chosen one.'
Nabi (sallallahu alaihi wasallam) married her on the journey, and the Walimah also took place on the journey, at a place called 'Sahbaa'. Hadhrat Umme Salim and Umme Sinaan (radhiAllaahu anhuma) prepared Hadhrat Safiyya (radhiAllaahu anha) for Nabi (sallallahu alaihi wasallam) and sent her to his tent. Nabi (sallallahu alaihi wasallam) did not sleep that night, but he stayed awake and spoke to her the entire night. At that time she had not yet reached the age of 17 years.

WALIMAH

Hadhrat Anas (radhiAllaahu anhu) reports that Nabi (sallallahu alaihi wasallam) stayed for three days between Khyber and Macca. He (sallallahu alaihi wasallam) spent these three nights with Hadhrat Safiyya (radhiAllaahu anha), and the Walimah also took place during this time. There was no meat or roti for the Walimah (in fact there were lots of other things). Nabi (sallallahu alaihi wasallam) gave the order for a leather dastarkhaan (tablecloth) to be laid down. Cheese, butter and dates were laid there upon. Hadhrat Anas (radhiAllaahu anhu) was asked to bring people to the Walimah. People were called and they ate. Many of those in the army were unsure as to whether Nabi (sallallahu alaihi wasallam) had made Hadhrat Safiyya (radhiAllaahu anha) a wife or a slave. They decided to take note and see whether Nabi (sallallahu alaihi wasallam) keeps her under Purdah or not. If she is kept under Purdah then it will be ascertained that she is from amongst the Ummahaatul Mu`mineen. Nabi (sallallahu alaihi wasallam) requested for a coach, and Hadhrat Safiyya (radhiAllaahu anha) was placed at the back of Nabi (sallallahu alaihi wasallam)'s conveyance. A purdah was put up and the people understood that she was now one of the Ummahaatul Mu`mineen. This narration appears in Bukhari Shareef under the chapter of Nikah. In another place Imaam Bukhari (rahmatullahi alaihi) placed this narration under the chapter of 'Maghaazi' (battles). Here it is mentioned that Hadhrat Abu Huraira (radhiAllaahu anhu) was given the order to place the tablecloth. This narration also appears in the chapter of Salaat, where it is mentioned that when Nabi (sallallahu alaihi wasallam) intended to have the Walimah, an announcement was made that whoever has anything they must bring it. People brought dates, butter, cheese etc. All this was placed together and eaten at the Walimah.

REACHING MADINAH MUNAWWARAH

Nabi (sallallahu alaihi wasallam) was extremely affectionate to his wives. During the journey back from Khyber, there were many occasions of mounting the camels. At each occasion, Nabi (sallallahu alaihi wasallam) would sit down next to the camel and allow Hadhrat Safiyya (radhiAllaahu anha) to climb upon his knees and mount the camel. Hadhrat Safiyya (radhiAllaahu anha) reports that she never saw a more gentle and kind person than Nabi (sallallahu alaihi wasallam).
When they reached Madinah Munawwarah, Nabi (sallallahu alaihi wasallam) put up Hadhrat Safiyya (radhiAllaahu anha) in the house of Hadhrat Haaritha bin Nu`maan (radhiAllaahu anhu). The news of her beauty spread through Madinah Tayyibah, and the women came to see her. Hadhrat Aisha (radhiAllaahu anha) also came to see her. Nabi (sallallahu alaihi wasallam) asked her what she thought of Hadhrat Safiyya (radhiAllaahu anha). She replied: "Yes, I came from seeing the Jewess. Nabi (sallallahu alaihi wasallam) told her not to say like that as Hadhrat Safiyya (radhiAllaahu anha) was not a Jewess. She had accepted Islaam, and was an excellent Muslim.

GENEROSITY

Hadhrat Safiyya (radhiAllaahu anha) was intelligent, virtuous and forbearing. A slave of hers once complained to Hadhrat Umar (radhiAllaahu anhu) that Hadhrat Safiyya (radhiAllaahu anha) used to venerate the day of Saturday like the jews and she used to spend

freely upon the jews. Hadhrat Umar (radhiAllaahu anhu) sent someone to investigate and Hadhrat Safiyya (radhiAllaahu anha) said: "The story of (my venerating) Saturdays is incorrect, since I have been blessed with Islaam and been bestowed with the day of Friday, I do not value the day of Saturday any more. I spend upon the jews as they are my family (even though one's family may be non-Muslims, good relations must still be kept with them, and this is worthy of reward, as long as this does not interfere with one's faith). Later Hadhrat Safiyya (radhiAllaahu anha) asked her slave as to who had enticed her to resort to carrying tales. The slave replied that it was shaitaan. She was set free.

EXTREME LOVE FOR NABI (SALLALLAHU ALAIHI WASALLAM)

Hadhrat Safiyya (radhiAllaahu anha) had extreme love and affection for Nabi (sallallahu alaihi wasallam). When Nabi (sallallahu alaihi wasallam) was afflicted with severe illness, during his final stages, Hadhrat Safiyya (radhiAllaahu anha) said: "Oh Nabi of Allaah Ta`ala, I take an oath that my heart desires that the pain you are experiencing be given to me (instead of you)." When she said this the other wives of Nabi (sallallahu alaihi wasallam) were also present. Some of them were mimicking her actions and they even moved their tongues in imitating her. Nabi (sallallahu alaihi wasallam) sensed this and said to them that they should rinse their mouths. They asked the reason for him (sallallahu alaihi wasallam) saying this. Nabi (sallallahu alaihi wasallam) said: "Because you had indicated towards her (and mimicked her speech and actions, thereby making gheebat - backbiting). I take an oath in Allaah Ta`ala she is true in her words."
Nabi (sallallahu alaihi wasallam) kept the pleasure of Hadhrat Safiyya (radhiAllaahu anha) in mind. If any of the other wives troubled her, he (sallallahu alaihi wasallam) took her part.
Once, when Nabi (sallallahu alaihi wasallam) came to her, she was crying. When he (sallallahu alaihi wasallam) asked her the reason for her crying, she replied that she had heard that Hadhrat Aisha and Hafsa (radhiAllaahu anhuma) were speaking evil about her, they said that they were better than her, because they were from the family of Rasulullaah (sallallahu alaihi wasallam), in that they and Nabi (sallallahu alaihi wasallam) were from the Quraish. Nabi (sallallahu alaihi wasallam) said to her: "Why did you not tell them that you are the descendant of Haroon (alaihi salaam) and your uncle (in lineage) is Moosa (alaihi salaam), and that you are the wife of Muhammed (sallallahu alaihi wasallam), how then can their lineage be better than yours?"

On one occasion on a certain journey, Hadhrat Safiyya and Zainub binti Jahsh (radhiAllaahu anhuma) were accompanying Nabi (sallallahu alaihi wasallam). The camel of Hadhrat Safiyya (radhiAllaahu anha) was injured. Nabi (sallallahu alaihi wasallam) told Hadhrat Zainub (radhiAllaahu anha) to give one of her camels to Hadhrat Safiyya (radhiAllaahu anha), since she (Hadhrat Zainub (radhiAllaahu anha)) had extra camels. Hadhrat Zainub (radhiAllaahu anha) said: "Should I give to the Jewess?"
Nabi (sallallahu alaihi wasallam) was very angry at her retort and he (sallallahu alaihi wasallam) did not go to her (Hadhrat Zainub (radhiAllaahu anha)) for 2 to 3 months. Thereafter, he (sallallahu alaihi wasallam) used to go to her.
Hadhrat Safiyya (radhiAllaahu anha) was short in stature. Hadhrat Aisha (radhiAllaahu anha) reports that since Hadhrat Safiyya (radhiAllaahu anha) was short, she (Hadhrat Aisha (radhiAllaahu anha)) once referred to her (in front of Nabi (sallallahu alaihi wasallam) as : "Safiyya is this much." Nabi (sallallahu alaihi wasallam) said to her that she had said such a terrible thing that if it was to be placed in the sea (i.e. her words), then the sea would spoil.

SERVICE OF HADHRAT UTHMAAN (RADHIALLAAHU ANHU)

During the fitnah in which Hadhrat Uthmaan (radhiAllaahu anhu) was martyred, there was a time when his house was surrounded and he was cut off from all basic essentials, Hadhrat Safiyya (radhiAllaahu anha) used to send food for him. On one occasion she mounted her mule and took her slave by the name of Kanana, to Hadhrat Uthmaan (radhiAllaahu anhu) in order to give him provisions. On the way they came up upon a person by the name of Ashtar (most probably an enemy of Hadhrat Uthmaan (radhiAllaahu anhu)). He began hitting the mule of Hadhrat Safiyya (radhiAllaahu anha). She immediately told her slave to take her back as she did not intend to be humiliated. Thereafter, she used to send food to Hadhrat Uthmaan (radhiAllaahu anhu) with Hadhrat Hassan (radhiAllaahu anhu).

ABSTINENCE AND IBAADAT

It is reported in 'Bidaya' that Hadhrat Safiyya (radhiAllaahu anha) is counted as amongst the leaders in Ibaadat, Zuhd (abstinence), piety, goodness and charity.

DEMISE

Hadhrat Safiyya (radhiAllaahu anha) passed away in the year 50 A.H. in the month of Ramadaan. She passed away during the Khilaafat of Hadhrat Mu`aawiya (radhiAllaahu anhu). She was buried in Jannatul Baqi. It is also reported that she passed away in the year 53 A.H. May Allaah Ta`ala be pleased with her.

Hadhrat Maimoona (RadhiAllaahu anha)

Nabi (sallallahu alaihi wasallam) married Hadhrat Maimoona (radhiAllaahu anha) after his (sallallahu alaihi wasallam)'s Nikah to Hadhrat Safiyya (radhiAllaahu anha). Her name was also Barrah. Nabi (sallallahu alaihi wasallam) changed it to Maimoona. She was the sister of Hadhrat Ummul Fadhl (radhiAllaahu anha), who was the wife of Hadhrat Abbaas bin Abi Talib (radhiAllaahu anhu). Her father's name was Haarith and her mother's name was Khaulah binti Auf. Regarding her first husband, there is a great difference of opinion. Some have stated him to be Abu Raham bin Abde Uzza, others have stated him to be Sanjara bin Abi Raham, others have stated that it is Huwaitab bin Abde Uzza, and some have stated him to be Farwa bin Abdul Uzza.

HER COMING INTO THE SANCTUARY OF NABUWWAT

When Hadhrat Maimoona (radhiAllaahu anha)'s first husband died, her brother in law, Hadhrat Abbaas bin Abdul Mutallib (radhiAllaahu anhu) asked Nabi (sallallahu alaihi wasallam) if he would not like to marry Hadhrat Maimoona (radhiAllaahu anha). Nabi (sallallahu alaihi wasallam) accepted and he (sallallahu alaihi wasallam) was married to her. It has also been narrated that Nabi (sallallahu alaihi wasallam) sent a proposal of marriage to Hadhrat Maimoona (radhiAllaahu anha) via Hadhrat Ja`far bin Abi Talib (radhiAllaahu anhu). She appointed Hadhrat Abbaas (radhiAllaahu anhu) as her Wakeel and he married her to Nabi (sallallahu alaihi wasallam). This Nikah was enacted in the 7th year A.H. on a journey.
When Nabi (sallallahu alaihi wasallam) was returning from the Umrah-e-Qadha, from Macca Muazzama, he first met Hadhrat Maimoona (radhiAllaahu anha) in his tent in a place called 'Sarf'.
An interesting 'coincidence' in the life of Hadhrat Maimoona (radhiAllaahu anha), is that in the exact place where Nabi (sallallahu alaihi wasallam) met her for the first time, after their Nikah, she passed away and was buried in exactly the same spot.
This nikah is reported in the Hadith Kitaabs in two ways.

Yazeed ibn Asam reports that when Nabi (sallallahu alaihi wasallam) made Nikah to Hadhrat Maimoona (radhiAllaahu anha), he was not yet in Ihraam. Hadhrat Abdullah ibn Abbaas (radhiAllaahu anhu) reports that Nabi (sallallahu alaihi wasallam) made nikah to Hadhrat Maimoona (radhiAllaahu anha) in the state of Ihraam.
This difference in narrations has led to the difference in opinion between the Imaams of Fiqh, regarding whether Nikah in the state of Ihraam is valid or not?
Imaam Abu Hanifah (rahmatullahi alaih) and many other senior Ulama mention that Nikah in the state of Ihraam is valid and permissible. According to Imaams Maalik and Shaafi (rahmatullahi alaihima), and others, Nikah in the state of Ihraam is not valid. The proofs for each side are enumerated in the kitaabs of Fiqh. This difference of opinion is only regarding the Nikah itself. With regard to the actions after the Nikah, there is no difference of opinion, that this is not permissible in the state of Ihraam. Hadhrat Sheikh Muhyu Sunnat (rahmatullahi alaih) reconciles the two 'conflicting' narrations as follows: The Nikah was performed before Ihraam was put on and this(Nikah) became well-known, after the Ihraam was put on.

COMPANIONSHIP WITH NABI (SALLALLAHU ALAIHI WASALLAM)

Hadhrat Maimoona (radhiAllaahu anha) was married to Nabi (sallallahu alaihi wasallam) in the 7th year A.H. , and Nabi (sallallahu alaihi wasallam) passed away on the 10th year A.H. Hence, Hadhrat Maimoona (radhiAllaahu anha) was in the company of Nabi (sallallahu alaihi wasallam) for 3 years. She stayed with Nabi (sallallahu alaihi wasallam) and benefited from his (sallallahu alaihi wasallam)'s knowledge, just like the other co-wives. Hadhrat Abdullah bin Abbaas (radhiAllaahu anhu), who was her nephew, was also one of her special students.
Once it became known that Ibn Abbaas (radhiAllaahu anhu) used to separate his bed from his wife's during her menstruation period. (As a precautionary measure) He did not even lie down next to her when she was in this state. Hadhrat Maimoona (radhiAllaahu anha) sent her salve to him to tell him that Nabi (sallallahu alaihi wasallam) used to lie down next to his wives when they were in their menstruation, so why does he act contrary to the Sunnat.

HADHRAT AISHA (RADHIALLAHU ANHA)'S PRAISES

Hadhrat Aisha (radhiAllaahu anha) said the following in praise of Hadhrat Maimoona (radhiAllaahu anha):
"Know, that she was the most pious amongst us and the one who maintained family ties the most."

AN INCIDENT

Hadhrat Maimoona (radhiAllaahu anha) was with Nabi (sallallahu alaihi wasallam) during the Hajj. On the 9th of Zill Hijjah the people were doubting as to whether Nabi (sallallahu alaihi wasallam) had Roza (fast) or not. Hadhrat Maimoona (radhiAllaahu anha) sent a container of milk to Nabi (sallallahu alaihi wasallam), and he (sallallahu alaihi wasallam) drank it up. In this way everyone came to know that he (sallallahu alaihi wasallam) was not fasting. According to some narrations it appears as if Hadhrat Ummul Fadhl (radhiAllaahu anha), the sister of Hadhrat Maimoona (radhiAllaahu anha) had sent the milk. It is possible that the sisters had made Mashwera and sent the milk. However, the narrators of this Hadith have mentioned their names separately. [Although the fast of the 9th of Zill Hijjah is extremely virtuous, it is better for the Haaji not to keep it ,as it would be an imposition of difficulty upon himself, since he will be busy with the rituals of the day of Arafaat.]

EXCESSIVE SALAAT

Hadhrat Yazeed bin Asam (radhiAllaahu anhu) reports that Hadhrat Maimoona (radhiAllaahu anha) was always busy in Salaat, or with house duties. If she found time out from these two duties, then she would busy herself with the Miswaak.

DEMISE

Hadhrat Maimoona (radhiAllaahu anha) passed away in the year 51 A.H. Although there are other views regarding the date of her demise, this one is the most preferred. It is reported in 'Isti`aab' that Hadhrat Abdullah Ibn Abbaas (radhiAllaahu anhu) performed her Janaaza Salaat. He, together with Yazeed bin Asam and Ubaidullah bin Shadaad (radhiAllaahu anhum), lowered her into the grave. They were all her sisters' children. Her demise and grave are at the place called 'Sarf', as previously mentioned.
It is reported in 'Majma`us Zawaa`id' that Hadhrat Maimoona (radhiAllaahu anha) was resident in Macca Muazzama. There her health deteriorated. She said that she must be taken out of Macca Muazzama, as her death will not occur there. This , she said was foretold to her by Nabi (sallallahu alaihi wasallam). She was taken to Sarf and there she passed away.
As she was lowered into the grave Hadhrat Ibn Abbaas (radhiAllaahu anhu) said that she must be respected and the body must not be shaken too much.
After, Nabi (sallallahu alaihi wasallam) made Nikah to Hadhrat Maimoona (radhiAllaahu anha), he did not marry anyone else after that. May Allaah Ta`ala be pleased with her.

Epilogue

Here, we have mentioned eleven (11) wives of Nabi (sallallahu alaihi wasallam). Their order has been mentioned as it appears in the kitaab 'Hikaayatus Sahaabah' by Hadhrat Moulana Muhammed Zakariyya (rahmatullahi alaihi). There is a consensus of opinion that amongst all the wives that lived with Nabi (sallallahu alaihi wasallam) - of whom Hadhrat Zainub binti Khuzaima (radhiAllaahu anha), lived the shortest period - Hadhrat Khadija (radhiAllaahu anha) was the first and Hadhrat Maimoona (radhiAllaahu anha) was the last. However, there is a difference of opinion regarding the order. According to some Muhadditheen and Historians, the order of the wives is different to that which we have recorded here. The details of which are recorded in the kitaab 'Al-Bidaya wan Nihaya'.

Of the eleven wives, Hadhrat Khadija and Zainub binti Khuzaima (radhiAllaahu anhuma) passed away during Nabi (sallallahu alaihi wasallam)'s lifetime. All the others passed away after the demise of Nabi (sallallahu alaihi wasallam). The nine wives which Nabi (sallallahu alaihi wasallam) left behind, when he left this ephemeral abode, were:

1. Hadhrat Aisha (radhiAllaahu anha)
2. Hadhrat Saudah (radhiAllaahu anha)
3. Hadhrat Hafsa (radhiAllaahu anha)
4. Hadhrat Umme Salma (radhiAllaahu anha)
5. Hadhrat Zainub binti Jahsh (radhiAllaahu anha)
6. Hadhrat Juwairia (radhiAllaahu anha)
7. Hadhrat Umme Habiba (radhiAllaahu anha)
8. Hadhrat Safiyya (radhiAllaahu anha)

9. Hadhrat Maimoona (radhiAllaahu anha)

There is also a consensus upon this that the first wife of Nabi (sallallahu alaihi wasallam) was Hadhrat Khadija (radhiAllaahu anha), and as long as she was alive he (sallallahu alaihi wasallam) did not marry another woman. Besides Hadhrat Khadija (radhiAllaahu anha),no other wife bore children.
Besides Hadhrat Aisha (radhiAllaahu anha) none of the other wives were virgins.
Hadhrat Zainub binti Jahsh (radhiAllaahu anha) was the first wife to pass away after the demise of Nabi (sallallahu alaihi wasallam).
Hadhrat Umme Salma (radhiAllaahu anha) was the last of the wives to pass away.
Hadhrat Maimoona (radhiAllaahu anha) was the last one to marry Nabi (sallallahu alaihi wasallam).

The object of compiling this Kitaab was not merely for the information of the readers. Lessons should be learnt from here. One should try to inculcate and encourage one's womenfolk to aspire to be like the wives of Nabi (sallallahu alaihi wasallam) when one sees the qualities of Ibaadat, charity, Taqwa, Zikr, abstinence etc. in them.
Besides these eleven wives of Nabi (sallallahu alaihi wasallam) which we have mentioned here, some historians mention some more, however, owing to there not being any special mention nor companionship of theirs with Nabi (sallallahu alaihi wasallam), we will not mention them here. Here we have sufficed upon the eleven famous ones.

The wisdom underlying Nabi (sallallahu alaihi wasallam)'s taking of so many wives

The being and qualities of Rasulullaah (sallallahu alaihi wasallam) is a source of mercy and blessing. The main and principle objects of Nabi (sallallahu alaihi wasallam)'s life was; the propagation of the Divine laws, cleansing of the soul and conveying the Qur`aan Shareef. Nabi-e-Paak (sallallahu alaihi wasallam) propagated the teachings of Islaam by word and action. There is no facet of human life to which Nabi (sallallahu alaihi wasallam) did not show some sort of guidance.
From Salaat with Jamaat upto life with one's wives, from the nurturing of children to the laws pertaining to relieving oneself in the toilet and cleanliness. The Kitaabs of Ahaadith are filled with narrations where one can find guidance regarding all matters. What did he (sallallahu alaihi wasallam) do when in privacy of his home, with his wives? What answers did he (sallallahu alaihi wasallam) give to the questions of his wives? Like the answers to these and many other questions, the pious wives of Nabi (sallallahu alaihi wasallam) answered and taught the Ummat.
For the effective and detailed information of the Ummat, it was a necessary measure for Nabi (sallallahu alaihi wasallam) to marry so many wives. Regarding Masaa`il etc. Hadhrat Aisha (radhiAllaahu anha) has narrated ± 2 200 Ahaadith, which may be found in the Kitaabs of Hadith.
Hafiz Ibn Qayyim (rahmatullahi alaihi) has written in 'A`laamul Muqi`een' page 9 vol.1 that the Fatwas of Hadhrat Umme Salma (radhiAllahu anha), which she learnt from Nabi (sallallahu alaihi wasallam) are compiled in a separate Kitaab.
Regarding the excellent status of the narrations, Fiqh and Fatwas of Hadhrat Aisha (radhiAllaahu anha), there is no need for elaboration. Her students are about 200 +.
She spread Deen for about 48 years after the demise of Nabi (sallallahu alaihi wasallam). As an example, mention has been made of the achievements of two of the wives of Nabi (sallallahu alaihi wasallam). The narrations of the other pure wives are also many and voluminous. It is apparent that this type of Ta`leem and Tableegh was special to the wives of Nabi (sallallahu alaihi wasallam).

What does the person desirous of the pleasure of the temporary life know of the lofty and great objects and aspirations of Islaam? They make analogy of everything upon themselves and their own desires and habits. With the result, many orientalists and atheists have, through the ages stated the reason for the many Wives of Nabi (sallallahu alaihi wasallam) as being carnal desire and lust. If one has to cast a casual glance at the life of Rasulullaah (sallallahu alaihi wasallam), then any unbiased and intelligent person will never aver or claim such nonsensical accusations at him (sallallahu alaihi wasallam).
Rasulullaah (sallallahu alaihi wasallam)'s pure life and habits was apparent and glaring in front of the Arabs. At the young age of 25 years he (sallallahu alaihi wasallam) marries an elderly widow who has children. He (sallallahu alaihi wasallam) stays with her until the age of 50, and during that period too, he (sallallahu alaihi wasallam) spends most of his time in seclusion in the cave of Hira, occupied in Ibaadat. The second Nikah takes place at the age of beyond 50 years. All these 50 years of his (sallallahu alaihi wasallam) was in front of the Arabs, where they could witness the personality. Even an enemy could not find any flaw in his (sallallahu alaihi wasallam)'s character and personality. They accused him (sallallahu alaihi wasallam) of such things as magician, poet, madman, liar etc. However, these were all petty accusations and none could point a finger and truly pin point any fault in his (sallallahu alaihi wasallam)'s piety and character.
Is it rational to claim that a man who spends his youth, upto the age of 50 in piety and abstinence, and then at the end of his life, he gets married to a few wives, that he is as the orientalists and others accuse him of?
Consider also the conditions in which he got married to the other wives. From the age of 25 to 50, he (sallallahu alaihi wasallam) spends his life in the company of one woman, and after her demise, gets married to Hadhrat Saudah and Aisha (radhiAllaahu anhuma). Hadhrat Aisha (radhiAllaahu anhuma) only comes to live with Nabi (sallallahu alaihi wasallam) a few years after her Nikah to him. By then he (sallallahu alaihi wasallam) is already 54 years of age. from this age the other many wives come into his (sallallahu alaihi wasallam)'s wedlock. After a year He (sallallahu alaihi wasallam) marries Hadhrat Hafsa (radhiAllaahu anha). After a few months Hadhrat Zainub binti Khuzaima (radhiAllaahu anha). She stays in his (sallallahu alaihi wasallam)'s Nikah for 18 months, where after she passes away. According to one narration she stayed in Nabi (sallallahu alaihi wasallam)'s Nikah for 3 months. Then in 4 A.H. Nabi (sallallahu alaihi wasallam) marries Hadhrat Umme Salma (radhiAllaahu anha) and in 5 A.H. Hadhrat Zainub binti Jahsh (radhiAllaahu anha). By that time Nabi (sallallahu alaihi wasallam)'s age was 58 years. At that age he (sallallahu alaihi wasallam) had four wives. In the year 6A.H. Nabi (sallallahu alaihi wasallam) marries Hadhrat Juwairia (radhiAllaahu anha). In 7 A.H. Hadhrat Umme Habiba (radhiAllaahu anha), Hadhrat Safiyya (radhiAllaahu anha) and Hadhrat Maimoona (radhiAllaahu anha).

CONCLUSION

Upto the age of 54 years Nabi (sallallahu alaihi wasallam) spent his life with one wife (at a time). 25 years with Hadhrat Khadija (radhiAllaahu anha) and after her demise with Hadhrat Saudah (radhiAllaahu anha). The at the age of 58 he (sallallahu alaihi wasallam) has four wives. The other wives came into Nabi (sallallahu alaihi wasallam)'s Nikah during the period of 2 to 3 years. Nabi (sallallahu alaihi wasallam) passes away in the year 10 A.H.
This much is also worth mentioning that besides all the wives only Hadhrat Aisha (radhiAllaahu anha) was a virgin, all the others were widows. Some of them even had two husbands prior to their Nikah with Nabi (sallallahu alaihi wasallam). These many wives (all at once) came into Nabi (sallallahu alaihi wasallam)'s nikah when he had already reached an advanced age.
All the Sahabah (male and female) were subservient to Nabi (sallallahu alaihi wasallam), they obeyed his every command. If he wished he could have gathered as many virgins as he wished and married them. He could have changed them as often as every one two months. However, he (sallallahu alaihi wasallam) did not do so.
Nabi (sallallahu alaihi wasallam) was a prophet of Allaah Ta`ala, whatever he did was not of his own will. Everything he (sallallahu

alaihi wasallam) did was with the order of Allaah Ta`ala. If he (sallallahu alaihi wasallam) followed his own desires and passions then, why did he (sallallahu alaihi wasallam) only limit himself to these wives. On any occasions he was offered other woman in marriage, and he refused as he deemed it inappropriate.
If Nabi (sallallahu alaihi wasallam) was following his passions, then why did he adhere so strictly to the laws of Hijaab (concealment). He could have, if he wished, not done so and satisfied himself with as many women as possible, because whatever, he did, the Sahabah accepted as being part of Deen.
The benefits received by the Ummat owing to the many wives of Nabi (sallallahu alaihi wasallam) is clear and apparent. Some of these are mentioned hereunder:
Hadhrat Umme Salma (radhiAllaahu anha) was the only wife who came to live with Nabi (sallallahu alaihi wasallam) who had small children. Here Nabi (sallallahu alaihi wasallam) demonstrated how to nurture and bring up children. Hadhrat Umar bin Abi Salma (radhiAllaahu anhu), the son of Hadhrat Umme Salma (radhiAllaahu anha) reports: "When I was a child. I used to sit on the lap of Nabi (sallallahu alaihi wasallam). Once when I was sitting with Nabi (sallallahu alaihi wasallam) at a meal, I was eating from all the sides of the plate. Nabi (sallallahu alaihi wasallam) told me to recite "Bismillah" before eating, eat with my right hand and eat from that which is in front of me."

Hadhrat Juwairia (radhiAllaahu anha) was made a slave, after the Muslims conquered their enemy. She was distributed as other slaves. Hadhrat Juwairia (radhiAllaahu anha) came into the share of Hadhrat Thaabit bin Qais bin Shimaas (radhiAllaahu anhu) or his cousin. However, Hadhrat Juwairia (radhiAllaahu anha) did not wish to live as a slave and she entered into a Kitaabat agreement with her owner (i.e. an agreement where the slave and master agree on a specified price, whereby the slave is set free). She came into the presence of Nabi (sallallahu alaihi wasallam) and told him that she is the daughter of Haarith bin Abi Diraar, the leader of the Banu Mustaliq, and that she has the misfortune of now being a slave. She mentioned regarding her Kitaabat agreement with Hadhrat Thaabit (radhiAllaahu anhu) [or his cousin] and that she has now come to Nabi (sallallahu alaihi wasallam) for assistance. Nabi (sallallahu alaihi wasallam) asked her if she would not like a better prospect than just money for her freedom. She asked what it was. Nabi (sallallahu alaihi wasallam) said that he (sallallahu alaihi wasallam) will pay for her freedom and get married to her. She replied: "Oh Rasulullaah, I am prepared." Nabi (sallallahu alaihi wasallam) paid for her release and he married her after that.
After her Nikah to Nabi (sallallahu alaihi wasallam) the Sahabah freed many of her tribesmen, owing to their now being the in-laws of Nabi (sallallahu alaihi wasallam). Hadhrat Aisha (radhiAllaahu anha) mentioned the following regarding this incident: "The Nikah Of Nabi (sallallahu alaihi wasallam) to Juwairia resulted in the freeing of 100 prisoners of the Banu Mustaliq. I do not know of any woman who was more blessed for her tribe than her(i.e. Hadhrat Juwairia (radhiAllaahu anha))."

Hadhrat Umme Habiba (radhiAllaahu anha) accepted Islaam with her husband. They migrated to Abyssinia and there her husband became a christian. Nabi (sallallahu alaihi wasallam) sent a proposal of marriage to her via Najjaashi. She accepted and she was married there in Abyssinia. The point worth mentioning is this that she was the daughter of Abu Sufyaan (radhiAllaahu anhu), who at that point was not yet a Muslim, and he spared no efforts in troubling the Muslims. When he heard of his daughter's Nikah to Nabi (sallallahu alaihi wasallam), he said that Nabi (sallallahu alaihi wasallam) is an honourable man, who cannot be defeated.
This Nikah was a blow to the Kuffaar. It's political benefit to the Muslims cannot be refuted. This much is sure that Nabi (sallallahu alaihi wasallam) had this benefit in mind when he married Hadhrat Habiba (radhiAllaahu anha).

Besides these there are many other benefits which are recorded in the Kitaabs of History. One may refer to them. We have written down these few benefits of the wisdom underlying Nabi (sallallahu alaihi wasallam)'s many Nikahs, in the hope that Muslims are not caught up or ensnared in the web of falsehood and false accusations being strewn by the Kuffaar. [Tafseer Ma`ariful Qur`aan, pages

288 to 292, vol.2]